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SECOND LATIN AMERICAN LUTHERAN CONFERENCE

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PROGRAM OF THE SECOND LATIN AMERICAN LUTHERAN CONFERENCE

Petropolis - Estado do Rio - Brazil

July 20 - 23, 1954

July 20	9:00 A.M.	Registration
	10:00 A.M.	<u>Dr. Dohms, General Chairman</u> <u>DEVOTIONS AND ADDRESS OF WELCOME</u>
		<u>GREETING</u> <u>Pastor Hans Wiemer</u> <u>INTRODUCTION OF DELEGATES</u>
	11:00 A.M.	<u>KEYNOTE ADDRESS - "Our Heritage is Our Faith"</u> <u>Bishop Lilje</u>
	2:30 P.M.	<u>Bishop Lilje, Chairman</u> <u>Report on Lutheran World Federation</u> <u>Dr. Lund-Quist</u> <u>Discussion and Questions</u>
		<u>GREETINGS FROM LWF NATIONAL COMMITTEE</u> <u>Sweden (Pastor Cederberg)</u> <u>Germany (Oberkirchenrat Huebner)</u> <u>Norway (Pastor Hauge)</u> <u>Canada (Pastor Morck)</u> <u>U.S.A. (Dr. Empie)</u>
	8:00 P.M.	<u>LUTHER EVENING with MARTIN LUTHER FILM</u> <u>Introduction by Dr. Empie</u>
July 21	9:00 A.M.	<u>Dr. Lund-Quist, Chairman</u> <u>Devotions</u>
		<u>ADDRESS: The Christian fellowship in the Church</u> <u>Bishop Malmestrom</u>
	10:30 A.M.	<u>Panel Discussion: MULTILINGUAL LUTHERANISM</u> <u>Venezuela - Dr. Falk</u> <u>Colombia - Pastor Kastlund</u> <u>Argentina - Pastor Spath</u>
	2:30 P.M.	<u>Dr. Karle, Chairman</u> <u>CONFERENCE ON LITERATURE AND AUDIO-VISUAL AIDS</u> <u>Dr. Arbaugh, Pastor Shaffer</u>
	8:00 P.M.	<u>NOITE BRASILEIRA</u> <u>with barbecue, as guests of the Petropolis Congregation</u>

July 22 9:00 A.M. Pastor Cederberg, Chairman
Devotions
REPORT ON REFUGEES
 Mr. Fjellbu

 10:30 A.M. Panel Discussion - TASKS OF THE ESTABLISHED SYNODS
 Brazil - Pastor Schlieper
 Argentina - Propst Marczynski
 Chile - Dr. Karle

 11:45 P.M. TRIP TO PETROPOLIS MUSEUM

 3:00 P.M. Pastor Spath, Chairman
Panel Discussion - THE MISSIONARY ENTERPRISE
 Colombia - Pastor Morck
 Argentina - Pastor Villaverde
 Mexico - Pastor Koehler

PROPOSAL FOR A THEOLOGICAL SEMINARY
 Pastor Lesko

 8:00 P/M. MASS MEETING AND SERVICE IN PETROPOLIS CHURCH
 Pastor Hans Wiemer, Bishop Lilje, Bishop
 Malmestrom

July 23 9:00 A.M. Dr. Dohms, Chairman
Devotions
Discussion - THE RESPONSIBLE CHURCH IN SOUTH AMERICA

Reports and Resolutions

Closing Service

July 24 SPECIAL CONFERENCE ON LITERATURE

July 23-24 LWF-LA COMMITTEE MEETING

M E A L S

7:00 - 8:30 A.M. Breakfast
12:30 P.M. Luncheon
6:30 P.M. Dinner

Summary Protocol
of the
Second Latin American Lutheran Conference
held at Petropolis, Brazil, July 20-23, 1954

First Day - July 20, 1954

Opening Service and Address.

The conference was called to order at 10 a.m. on July 20, by Dr. Hermann Dohms of Brazil. He conducted a brief devotional service in German and Portuguese, reading the verse for the day from the Moravian devotional booklet: Psalm 8:7 and using Colossians 3:17 as text. He said that the purpose of the conference is to understand how to make our Latin American Lutheran bodies a responsible church, not only for the salvation of individual souls but also for the sake of the world in which we now live. We believe that man has been set as a master over the work of God's hands. However, this power to master the world implies that we must not permit ourselves to be mastered by the world. Only if Christ rules over us will we be delivered from demonic powers and from worldly might. Our task is to prepare ourselves to serve our world by the power of the Holy Spirit which we implore our Lord to send us.

Greetings were brought by Pastor Hans Wiemer of Petropolis, who pointed out that Hotel Quitandinha is Brazil's foremost convention hotel, but that for the first time a Lutheran conference is being held in it. The great reformers gave us a heritage to be transmitted to future generations, but this can occur only through use of the Holy Word. The Christian congregation is recognized by its preaching of Christ's gospel. This gospel must be our decisive weapon, our comfort and our hold on life.

Introductions.

The chairman called upon delegates and visitors to introduce themselves. After this was done, he noted that most of South America was represented, including several countries - Venezuela, Colombia, Bolivia, Uruguay - which had not been present at the Curitiba conference in 1951. Lutheran services are now being conducted in 10 different languages. Subsequent tabulation revealed that there were 51 delegates and official visitors present, plus 32 accredited visitors, names of whom are appended to this protocol.

Keynote Address.

Bishop Hans Lilje, President of the Lutheran World Federation, was introduced by the chairman. After remarking that this was his first trip to South America and that he had great faith in the future of the Lutheran church on this continent, Dr. Lilje read his address, "Our Heritage is our Faith."

Report from Geneva.

Bishop Lilje was chairman for the afternoon and called upon Dr. Carl Lund-Quist, Executive Secretary of LWF, to present a "Report on The Lutheran World Federation."

Following this presentation, there was a discussion period during which additional statements were made. Bishop Lilje explained the relationship of the Union churches in Germany to the Lutheran World fellowship. Propst Marczynski of Buenos Aires spoke about the status of the La Plata Synod. Pastor Schlieper of Brazil commented on the connection of the Batak church with the Barmen Mission Society, and stated that this was somewhat similar to the situation in Brazil. Pastor Gottschalk of Brazil expressed appreciation for the clarity of the morning and afternoon addresses, adding that genuine cooperation is based on the fact that sister churches should recognize variations of conviction without attempting to force uniformity. Meanwhile, mutual help programs are possible. Thus the ecumenical movement, as well as LWF, can advance without danger of surrendering principle. Dr. Empie of USA drew attention to the distinction between the World Council of Churches as an interdenominational body and the Lutheran World Federation as a confessional entity. Pastor Gottschalk thanked Dr. Empie for his statement, saying that he saw in both organizations approximately the same basic point of departure. In contrast to previous movements toward church unity, there was no effort to find a lowest common denominator of faith, but rather to work together despite differences. Thus there would be room in the World Council for the Missouri Synod and for the Roman Catholic church.

Bishop Lilje concluded the discussion with a three-point statement. First, regarding the motivation of ecumenical contact, he pointed out that mere efficiency was not an adequate factor, but that doing the will of God - ut omnes unum sint - is determining. Greater effectiveness is important, but can be achieved through other agencies such as the World Alliance for Promoting Friendship through the Churches. Genuine discipleship is evidenced by willingness to regard ourselves as members of one fellowship.

Secondly, there is no other way toward Christian unity than by obedience to the truth. It is wrong to disregard differences and aim for a theology of subtraction whereby convictions are ignored or minimized. But every church must also ask itself whether its theology is pure. In participating in the ecumenical movement, we Lutherans must begin with our own church. It is not true that all divisions are sinful, although some may be based on self-righteousness or even laziness. The Reformation itself was not a sinful division but the fruit of an honest search for truth. Basic differences are widely accepted in the World confessions which are known by denominational names such as Anglican, Presbyterian, Methodist, or Baptist. Churches cannot be wholly insured against the emergence of isms, but it may be assumed that the more we attempt to serve our own churches properly the better we shall be able to serve the cause of unity. Two things belong to true ecumenicity: first, a respect for our Christian brethren, and second, the sort of free contact which will enrich all participants.

Thirdly, common sense is an indispensable ingredient of Christian unity. By renouncing theological legalism the road is opened to co-operative evangelization. Large churches should not neglect to test their sense of mission against that of the small free churches. Rigid forms should not be insisted upon in the search for cooperation. The modern ecumenical movement is a great forward step and LWF is happy to be a part of it.

Greetings from LWF National Committees.

At the close of the session, greetings were brought from various LWF National Committees. Pastor Cederberg of Sweden spoke of Petropolis as the city of Peter and urged the Latin American churches to be guided by Peter's experience with Christ: "to launch out into the deep", "not to fear for from henceforth ye shall catch men" and "upon this rock I will build my church." Dr. Huebner extended greetings from the German National Committee. Pastor Hauge said that the very fact of his being here to bring a greeting was of tremendous significance, because no one would have dreamed a few years ago that the Church of Norway would have such interest in a virtually unknown area of the Christian world. Pastor Morck of Canada expressed the wish that there had been an LWF in his day when immigrants were moving westward through Canada. Dr. Empie brought greetings from the U.S.

The Martin Luther Film.

The evening was devoted to the first South American showing of the film "Martin Luther" preceded by an introduction by Dr. Empie describing the origins and the making of the picture. Church members from Petropolis and Rio de Janeiro were invited to attend the performance which occurred in the large theatre of the hotel. Approximately 1,000 people were present. Unfortunately, owing to shortage of electricity, the American sound track was frequently weak and distorted.

Second Day - July 21, 1954

Second Main Address.

Dr. Lund-Quist, as chairman, conducted a brief devotion and introduced Bishop Malmstrom of Sweden, who spoke on "Christian Fellowship in the Church."

Following the address, Propst Marczynski stated that he was deeply impressed with the presentation and called attention to the news report that some German scientists serving in Russia had formed a parish of their own. Bishop Lilje agreed with the address, declaring that the church is where the Word of God is, and the Word of God is a means of grace. He asked how the speaker would relate the principles which he had enunciated to the obligations of the individual Christian toward his parish and society. Bishop Malmstrom reviewed briefly the main points of his address, namely, that the Church is where the Word is preached, even incidentally and accidentally. The Word of God is not bound, even by Iron Curtains. The religious community is the most

profound of all communities, and its responsibility is to preach the gospel clearly and to administer the sacraments correctly.

First Panel Discussion.

The second half of the morning was devoted to the first of three panel discussions: "Multilingual Lutheranism". Papers were presented by Dr. Falk of Venezuela, Pastor Kastlund of Colombia, and Pastor Spath of Argentina.

Following the presentation of the papers, there was a lively discussion, a portion of which was critical of Dr. Falk's presentation. Pastor Lesko of Buenos Aires took exception to the concept of "world language" which presumed to distinguish between tongues used by larger and smaller nations, and he decried the tendency to assume that minority groups would probably disappear in certain parts of Latin America, thus leaving only the German language groups. He ended by appealing for a recruitment of theological candidates in Latin America. In connection with Pastor Spath's paper, Pastor Lesko described the difficulty he first experienced in feeling at home in the Argentine ULC, which is multi-lingual. He now understands the necessity of ministering to his people both in Hungarian and in Spanish. A recent survey of the Hungarian groups in Brazil revealed to him the existence of approximately 25,000 persons in Sao Paulo, where 200 people attended a service recently. Fifty per cent of the total colony is Roman Catholic served by 12 Hungarian priests. Most of the Protestants attend the Reformed services, but only a few go to the German Lutheran church. Main Protestant problem is the education of the children, who should have a boarding home where religious instruction can supplement their regular schooling. As a final comment, Pastor Lesko expressed the hope that a Lutheran Spanish hymnal might be designed to include representative hymns of all European churches.

Pastor Gulbis of Venezuela contributed to the discussion by pointing out that Latvian seemed to have become a world language, especially as he had found it everywhere during his recent trip around South America. He found ten Latvians in Lima, Peru, over 140 in Chile, more than 1,000 in Argentina, and at least 5,000 in Brazil. Thus there are 7,000 in South America, including his colony of 600 in Venezuela. All of these people desire services in their own tongue, but this presents a problem which can be permanently solved only insofar as the people are integrated in larger Lutheran congregations. The future of these smaller groups is bound up with a broad vision of the Lutheran future in the Spanish area. Children particularly accept the new language very quickly. The chances are that most exiles will never return to their homeland again, even if it becomes possible to do so.

Audio-Visual Aids and Spanish Literature.

The Afternoon session was devoted entirely to audio-visual aids. It included a presentation of films and filmstrips by Pastor Rollin Shaffer. The desire for more South American film material was strongly expressed, and the Central Brazilian Synod was suggested as a possible distribution center.

Under the chairmanship of Dr. Karle of Chile, Dr. William Arbaugh of Puerto Rico, then presented a report on Spanish literature emphasizing the fact that until recently Lutheran literature in the Spanish language was extremely meager in quantity. Supplementary statements regarding the production of Lutheran literature were made by Pastor Koehler of the American Lutheran Church (Mexico), Pastor Morck of the Evangelical Lutheran Church (Colombia), Pastor Villaverde of the United Lutheran Church in Argentina, and Propst Marczynski of the La Plata Synod.

All persons especially interested in the question of Spanish literature were requested to help draw up a special report for presentation to the conference before the close of the conference.

Noite Brasileira

In the evening all delegates and visitors were transported by bus to the parish house of the Petropolis congregation. In the playground of the school a barbecue had been prepared, after which there was informal singing as well as special songs prepared by the young people of the parish.

Third Day - July 22, 1954

Refugee Service.

The plenary session began with Pastor Cederberg of Sweden in the chair. Pastor Villaverde of Argentina had the morning devotions. Mr. Arne Fjellbu, representative of LWF Refugee Service in Latin America, read a paper describing the general situation with respect to the possibilities of refugee resettlement. Careful attention was given to problems and difficulties.

In the ensuing discussion Pastor Karle stated that although few refugees are arriving in Chile under the auspices of LWF, the flow of immigrants is steady. In one large school in Santiago there are 250 newcomers among 1250 children. Propst Marczynski decried the misleading propaganda in favor of emigration which is to be found in Europe, and he also stated that the majority of immigrants have pretensions which cannot be fulfilled in South America. Dr. Lund-Quist stated that most refugees prefer to remain in Germany, but that Austria presents a different problem. He asked whether the South American churches could help find new homes for our Lutheran homeless. Dr. Huebner added that emigrants will continue to leave West Germany despite government discouragement, but that the government is particularly eager to keep valuable technicians from being siphoned off.

Pastor Karle stated that the Chilean congregations are ready and willing to help. The chief problem is to take care of farmers, who cannot live in South America as agricultural workers because the exceedingly low standard of living and the absence of social insurance. Pastor Schneider of Brazil thought that new immigrants would be welcomed in the congregations of Paraná. Mr. Kersten seconded Pastor Karle with respect to

the difficulty of giving Europeans a sufficiently high wage scale. He felt that the role of the church was not to resettle or transport refugees, but to minister to them. He drew attention to the impossibility of resettling whole groups together, pointing out that a major influx of Germans would constitute competition for the colonies already established in South Brazil. Dr. Empie, speaking about ministry to emigrants, stressed the importance of keeping in contact with scattered Lutherans upon arrival, even by correspondence, if necessary, and by the development of radio services. His suggestions came from his recent visit to the widely scattered people in South Chile and Paraguay.

Second Panel Discussion.

"The Task of the Established Synods." Prepared statements were presented by Pastor Schlieper of Brazil, Propst Marczynski of Argentina, and Dr. Karle of Chile.

Pastor Hammer, recently assigned to Uruguay opened the discussion by expressing the hope that this conference would set up large signboards pointing toward the common goal of all our churches: the Kingdom of God. In the United States, there is a new strong interest in South American work. There is also a new awareness that this is a Roman Catholic continent. Consequently, our total Lutheran witness takes on a new significance. Above all, the Lutheran church must identify itself with the people among whom it lives.

Pastor Kastlund of Colombia took issue with Propst Marczynski as regards the necessity of avoiding a Lutheran confessional basis in congregational structure because of a small Reformed minority. In Colombia, he said, a similar situation had been happily resolved by the adoption of a Lutheran constitution for congregations in which Reformed members were warmly welcomed to participate actively. Pastor Kastlund also urged the intensification of laymen's work, Sunday School programs, etc.

Third Panel Discussion and Seminary Proposal.

A visit to the city museum was planned in the afternoon, but unfortunately there was an error in the arrangements with the museum authorities, so that the visit had to be cancelled.

The plenary session met at 3 o'clock for the third panel discussion: "The Missionary Enterprise." Panel speakers were Pastor Morck of Colombia, Pastor Villaverde of Argentina, and Pastor Koehler of Texas (Mexico). Pastor Villaverde's paper had not been written. He observed that the Lutheran church is at work in Argentina largely because only about 11 million people of the total population (16 million) can be regarded even as nominal Catholics. The mission of the church is to proclaim the Christian message to all.

In the discussion period, Pastor Benson of Montevideo referred to the great opportunity now existing in Uruguay. Dr. Arbaugh, speaking for Puerto Rico, said that today there are as many people attending Protestant services as go to Mass. Many nominal Catholics have become members of spiri-

tualist groups. Ten to fifteen per cent of the total population is Protestant. Signs of new vigor in the Roman Catholic Church is directly attributable to the success of Protestant work. Mr. Mora, a theological student from Colombia, commented on a certain regrettable lack of cordiality among pastors of different backgrounds in Latin America and stated that the absence of close fellowship sometimes was an obstacle to those who were impressed by the Lutheran faith. He emphasized the need for using the language of the country, without implying that the European languages should be discontinued.

Plans for a Seminary.

At 4:30 the discussion of a common seminary project was introduced. A plan worked out by Pastor Lesko in Buenos Aires was submitted to the conference by Pastor Spath in the name of the ULC of Argentina. He then brought a specific request from the ULC: "The United Evangelical Lutheran Church in Argentina solicits the help of this Conference in the establishing of a Spanish Lutheran Theological Seminary in Buenos Aires. God has blessed the Lutheran Church in Argentina with invaluable gifts to solve the tremendous need of national pastors. We have three young men who are ready to begin their theological training. We have several qualified pastors who could become professors in a seminary. We have received financial assistance so as to be able to begin the construction of the Pre-Seminary building with room for 20 Pre-Seminary students and 5 theological students.

The great necessity for national pastors is the cry of all Latin America. The representatives of the Argentine Church at this Conference are asking that a special sub-committee, composed of the Executive Secretary of the Latin American Division of the Lutheran World Federation and two others named by him, formulate recommendations as to how this joint seminary might become a reality."

The chairman called for discussion. Pastor Burke stated that the Division of Lutheran Cooperation in Latin America of the National Lutheran Council had studied the Lesko plan and recognized the need for training pastors in Spanish America. While there were many details still to be ironed out, the NLC Committee would give the plan its firm support. Of the 1500 pastors who have belonged to the Augustana Synod, he added, less than 50 were ordained in Sweden. Dr. Empie, assuming that there would be general approval of this plan, pointed out two ways of proceeding: either to have the property under control of the Argentine church with other churches having a voice in seminary administration, or to set up a separate and self-perpetuating corporation. He concluded by stating that this conference has no final authority but can only make recommendations.

Dr. Erb, speaking for the United Lutheran Church in America, said that his board stands behind this request of the Argentine church. There has been too much delay already in the establishment of the seminary. If all join in, a stronger seminary will result. The property is already available, as well as \$110,000 for building purposes. The ULC expects to contribute without expectation of compensation, but hopes that others will act quickly. Pastor Obermuller expressed gratification with the project, despite its awkward location outside Buenos Aires. He fore-

saw the possibility of full cooperation by the La Plate Synod as long as standards are kept high. Dr. Karle was happy with the plan, but warned that smaller synodical bodies would not be able to contribute very much. Dr. Syrdal stressed the necessity of instructing in the Spanish language, and asked whether this would be a handicap to the European groups. The pre-seminary should not be considered as a joint project, only the seminary.

Dr. Arbaugh stated that silence is no sign of lack of interest, but Puerto Rico is so near the U.S. that all students are bi-lingual and study in the U.S. Pastor Spath raised the question as to how the seminary can be closely controlled but at the same time get complete participation from all churches. Mr. Fenner of Bolivia suggested that one or two young men from Bolivia may soon be ready for training. Dr. Falk hoped that the same would be true of Venezuela.

A sub-committee consisting of Dr. Herman, chairman, Dr. Karle, Pastor Kastlund with Pastor Spath, Dr. Erb, Dr. Empie, Pastor Obermueller as consultants was appointed to return to the conference with a report and recommendations for the implementation of the seminary plan.

Festival Service.

There was a festival service in the Lutheran Church at Petropolis to which the whole conference was invited. Bishops Malmstrom and Lilje preached sermons. Despite a very heavy rain there was a good attendance of the local congregation. Afterwards Pastor Wiemer invited the conference delegates to a reception in his home.

Fourth Day - July 23, 1954

Closing Session.

Bishop Lilje resumed chairmanship of the conference and Pastor Gottschalk conducted a brief devotional service. The presence of members of the Middle Brazilian Synod was noted, and best wishes expressed for the synodical meeting which was to be convened that afternoon in Petropolis.

1. Dr. Schlunzen: Dr. Karle was called upon to present a resolution in memory of Praeses Schlunzen:

"Three years ago when we assembled together at the First Latin American Lutheran Conference at Curitiba, there was a man who again and again supported us with his counsel and guidance. It was Praeses Ferdinand Schlunzen who had looked forward with great anticipation to that event. To his indefatigable work is owed to a great extent the establishment of the Lutheran Church in Brazil as well as the establishment of the Synodical Federation.

"Sincere and uneffected in his attitude, clear and loyal in his confessional preaching, he devoted himself wholeheartedly to his Lutheran church and his Lord Jesus Christ. On February 25, 1954, God called him from his richly blessed work.

"The Second Latin American Lutheran Conference desires to express at this time how much our churches and congregations participate in the loss

which the Lutheran Church in Brazil has suffered. God calls his servants home but He will complete their work."
It was unanimously adopted.

2. Theological Faculty: Dr. Herman presented a report from the sub-committee of the conference regarding the proposed theological faculty: "In response to the request of the United Evangelical Lutheran Church of Argentina, presented at the Second Latin American Lutheran Conference on July 22, the following statement is adopted as representing the common judgement of the delegates to this conference. The UELCA will submit the seminary plan as soon as possible to all interested churches in the Spanish-speaking lands of Latin America for their prompt consideration and action:

- "1. There should be a Board of Directors for the proposed Lutheran Seminary consisting of representatives from all countries in which there is regularly established Lutheran work. Nominations to such a Board should be solicited from the UELCA, the LaPlata Synod, Chile, Colombia, Venezuela, Peru, Uruguay and from the LWF-LA (consulting member). The purpose of this Board is to be the policy-making agency of the seminary. It should endeavor to meet once a year.
- "2. There should be a provisional Administrative Committee of the Board consisting of five Lutheran pastors and laymen named by the UELCA with power to supervise the actual operation of the seminary. It must have freedom of action in policy matters within the framework of general policies established previously by the Board. Matters of moment, together with regular reports, should be referred to all Board members by mail for information and, if desirable, for decision. The Administrative Committee should be empowered to call the seminary into existence as soon as possible, not later than April 1, 1955.
- "3. The Director of the Seminary should be appointed immediately by the Administrative Committee. Based upon the excellent proposals presented, as well as his scholastic and administrative qualities, we highly recommend Pastor Bela Lesko to this position.
- "4. In principle, we are agreed with the Seminary Project (Lesko Plan) as presented to the Conference and recommend that it be used as the basis of operation. We believe, however, that the Seminary should be clearly separated from the pre-seminary for which the UELCA bears sole responsibility."

Dr. Dohms raised a question as to whether this report was understood to apply only to Lutheran churches in Spanish-speaking countries. Dr. Empie submitted two minor amendments and proposed that, if possible, the report be adopted as representing the consensus of views of the persons at this conference and that it be submitted to all the pertinent church bodies. Pastor Morck inquired whether the Lesko plan was to be regarded as provisional. He was assured that it was. Dr. Karle stated in behalf of his church that action was necessary.

Dr. Dohms, as a representative of a non-participating church, declared that he was in full agreement to support the motion provided it was clearly understood which churches are involved. Dr. Syrdal stated that the need of a seminary is clearly recognized and initial action taken by the ULC of Argentina will no doubt be recognized by all churches as being in the common interest.

After certain final revisions, undertaken by Dr. Empie and Dr. Herman, the report was unanimously adopted.

3. Refugees: Dr. Karle presented a special resolution regarding the refugee problem:

"The Second Latin American Lutheran Conference in Petropolis cannot overlook the fact that there is a steady influx of Lutheran immigrants into the Latin American countries. Many come on their own, others through the assistance of the World Service of the Lutheran World Federation in cooperation with our local congregations.

"The conference urges all congregations and each of their members to accept the responsibility we have towards these brethren in faith. Above all, we must provide spiritual ministry so that every Lutheran who comes to the Latin American countries will find, as soon as possible, a home in the church of his faith."

It was unanimously adopted.

4. Thanks: Dr. Huebner presented a resolution of appreciation, as follows:

"Whereas the Evangelical Lutheran Church of Petropolis, Pastor Wiemer and the Church Council have provided every possible Christian hospitality to the members of the Conference including the most delightful fellowship and festivities of the "Noite Brasileira" of July 22 and the Worship Service of July 23,

now therefore be it resolved:

"That the Second Latin American Lutheran Conference hereby formally express its sincere appreciation to the pastor and congregation and petition our Heavenly Father to bless Pastor Wiemer and congregation with every Spiritual Grace to continue their expanding ministry to the people of this community and nation."

It was unanimously passed.

5. Greetings: Mr. Kersten raised the question as to whether a greeting should be sent to the Brazilian government, and perhaps to the governments of other countries represented at this conference. It was agreed that a greeting should be sent to the Brazilian government only. The following replies were received from the President and Governor:

"Senhor Presidente republica incumbiu me agradecer amavel mensagem saudacoes formulada em nome segundo congresso luterano paises latino americanos que muito sensibilizou sua excelencia pt cordiais cumprimentos lourival fontes secretario presidencia republica",

"Governador amaral peixoto agradece preces formuladas congresso luterano paises latino americanos governo fluminense pt saudacoes. Heitor gurgel secretario governador."

It was further suggested that Dr. Lund-Quist be requested to carry the

greetings of the conference to the next meeting of the LWF Executive Committee. Moreover, both the President and the Executive Secretary of LWF were requested to carry the greetings of the conference to all Lutheran agencies or churches in the course of their next travels. These suggestions regarding greetings were unanimously adopted.

6. Spanish Literature: Dr. Arbaugh presented a report and resolutions from the sub-committee on Spanish literature:

"Your committee reports that while there has been a great need for Spanish Lutheran Publications since before the end of the 19th century, it is only during the last 15 years that the various Lutheran bodies at work in that language have made notable progress toward meeting that need. At present the Missouri Synod and the United Lutheran Church in America are producing new books and pamphlets annually as well as materials for use in religious instruction and family devotions. The American Lutheran Church and the Evangelical Lutheran Church have also made helpful contributions to the Spanish literature currently available. Small contributions have also been made by other bodies.

"It is the belief of your committee, however, that the progress made to date is pitifully small when it is seen against the background of the sharply increased needs of our times. There are demands from new areas, from nations that had no needs as recently as five years ago. The growth of the church in older fields has also brought larger demands for Lutheran books, tracts and periodicals.

"Moreover, it is the conviction of your committee that any substantial increase in the rate of literature production would make it essential that the several Lutheran groups engaged in this work, plan and coordinate their work in such a manner as to eliminate wasteful duplication and to assure the widest possible circulation of the publications. There should also be a concerted effort to raise publication standards, first of all in the planning of the work and the selection of books for translation, and then in assuring good quality in typography, paper and binding.

"Very little has been done so far in adapting audio-visual aids, or creating new materials, for use in Latin America. It would seem that in this new medium of instruction Lutheran parishes of both Spanish and Portuguese speech could best be served by a joint office equipped for the preparation of sound films and of filmstrips in both of these languages. The Church in Brazil would need its own office for distribution and circulation of such aids but the joint office could alone serve the various Spanish-speaking fields. It could also be asked to prepare transcriptions of Lutheran radio broadcasts.

"It is the belief of your committee that such an office should also serve the various Lutheran groups engaged in the production of Spanish literature. The committee believes that much of the work now being done

in literature production could be done better by a joint agency, and suggests that the bodies concerned plan their future work with this goal in mind. Meanwhile a joint office could well engage in some publishing but should carry on its literature work primarily as a clearing house or office of coordination. Its task in Spanish literature for the present would be to supplement and to cooperate with the work of the various Lutheran bodies, and not to take over that work. The approach to pooling all publishing work needs to be gradual and realistic.

"Your committee submits the following recommendations in which its views are summarized and directed to specific actions: These recommendations are made in the light of, and after full consideration of, the suggestions that came to the committee from various sources, especially from the action taken in its May 1954 meeting by the N.L.C. Divisional Committee on Cooperation in Latin America.

"Recommendations.

"1. The N.L.C. Division of Lutheran Cooperation in Latin America should establish an Office or Department of Spanish Publications and Audio-Visual Aids. It should appoint a secretary to serve under the executive secretary of the Division, giving full-time service in the proposed office, with such clerical or office help as he may need. The Secretary for Spanish Publications would publish under the Division's imprint such Spanish literature as the Division would authorize. He would similarly be responsible for creating audio-visual aids for use in congregations using Spanish and for those that use Portuguese. And he would seek to coordinate the whole program of Spanish Lutheran Publications and audio-visual aids in the western hemisphere.

"2. In order to carry on this program most effectively the secretary should be specifically charged with the responsibility of:

- a) Studying the literature statements and requests from the various Lutheran fields and literature committees, integrating them into a general statement of requests.
- b) Keeping all bodies informed of such requests, of work being done currently by the several bodies, and of plans for future publication.
- c) Expediting the exchange of manuscripts among the Spanish editorial offices of the bodies.
- d) Promoting the widest possible circulation of available Lutheran publications in Spanish.
- e) Encouraging the publication under joint sponsorship of certain types of literature, such as the Lutheran Confessions, Biblical commentaries, theological works, a Lutheran hymnal with music, periodicals, etc. It is suggested that a Lutheran monthly magazine of a general character be published for use in all fields.
- f) Consulting with other editorial offices, without NLC membership, in publication matters of interest to the several fields.

"3. The secretary should serve as the permanent chairman of a joint Spanish Editorial committee. The other members of this Joint Committee should

be named by the Spanish editorial agencies or authorities of the bodies that hold membership in the National Lutheran Council. Representatives of other Lutheran agencies should be granted consulting or advisory membership. The Joint Committee would advise the Secretary on matters of common interest to the various fields and also serve as contact persons for their respective editorial offices in the case of proposals for joint sponsorship of public actions.

"4. The secretary should similarly serve as a coordinating agent in the production of audio-visual aids for use in Spanish and Portuguese-speaking fields, and should use his own office for producing such materials as can best be made by it or under joint auspices. His office should also act as a distributing agency for audio-visual aids, primarily serving fields that cannot be well served by agencies of their own. The secretary should also be asked to lead in arranging for the transcribing of radio programs for broadcast by radio stations in Spanish-speaking areas.

"5. Your committee recommends that the budget of the Division of Lutheran cooperation in Latin America be increased by an amount adequate for the support of this office and its recommended activities.

"The Lutheran bodies with Spanish literature work should strengthen their programs, adding personnel and increasing appropriations as may be needed. The work of the proposed Divisional office should supplement and coordinate that of other agencies, and not replace it."

The general recommendations with special reference to greater coordination and increased production attached to this report were unanimously adopted for further study and action by the Latin American Committee of the Lutheran World Federation.

7. The conference received a personal greeting from Dr. Rudolfo Anders, Executive Secretary of the Evangelical Confederation of Brazil, who was hindered by illness from being able to attend the conference personally.

The conference heard a letter of greeting from Dr. Sosa, Chairman of the Committee on Literature of the Evangelical Churches in Argentina.

A telegram of greeting from the southern Brazilian synods was read to the conference:

"Reuniao pastores regioes taquari e Santa Cruz presidida Dr. Frick
apresent votos de bencao divina trabalhos segundo congresso luterano
america latina."

8. Dr. Michelfelder: Dr. Huebner presented a memorial resolution regarding Dr. Michelfelder, first Executive Secretary of LWF, who passed away shortly after having attended the first Latin American Lutheran conference.

"The Second Latin American Lutheran Conference at Petropolis honors the memory of Dr. Sylvester Michelfelder who was called so suddenly to his

eternal home and among whose last activities was his support of the First Latin American Lutheran Conference at Curitiba in 1951." It was unanimously adopted.

9. Time and place of the next conference: Dr. Karle said he would be glad to invite the conference to come to Chile, but he felt it might be preferable to meet in Buenos Aires if the new seminary is to be in operation. Pastor Spath declared he would be very happy to invite the conference to Buenos Aires. Dr. Arbaugh proposed that it might be preferable to meet in the Northern part of Latin America, namely, Puerto Rico. Dr. Falk proposed Venezuela.

Dr. Empie raised the question of date, stating that at Curitiba these conferences were to be spaced at three year intervals, but 1957 happens to coincide with the Assembly of LWF. Pastor Spath indicated that a two-year interval might be better. Pastor Karle objected that frequent conferences cost too much time for pastors. Pastor Schlieper proposed that the next conference occur in 1958 after the LWF Assembly.

10. Closing Discussion: Comments on the Conference. Dr. Lund-Quist expressed the desire to describe his conference impressions under three headings: firstly, he felt that this conference had reached a gratifyingly high level of unusual cooperation; secondly, never before has any other part of the world enjoyed such a high degree of interest and cooperation in North America and Europe. It appears that the fellowship of the LWF is here being recreated against a Roman Catholic background and on the frontier of the missionary enterprise. It is a great encouragement to LWF to understand that a ministry to immigrants will be effectively pursued. Thirdly, as regards the future, he is happy at the decision concerning a seminary and an office for Spanish literature, as well as for the desire for more frequent Lutheran contacts. His one recommendation for the next conference is that more attention might be given to a program of common worship. Finally, he assured the conference that LWF possesses a new appreciation of the Latin American situation and is more ready than ever to support the churches in this area not as a side issue, but as a central concern.

Dr. Karle expressed his appreciation to the Director of the Latin American Committee for the preparation of the conference and the place given to various aspects of Lutheran work. He hoped that in the future the same spirit of equity will prevail. It is the Lutheran heritage to proclaim the Gospel to all men.

Pastor Lesko requested the prayers of all conference members for the seminary project and - as a Hungarian - called special attention to the needs of a diaspora ministry in the Lutheran fellowship.

Dr. Empie called on all Lutherans to cooperate in the distribution and promotion of the film, "Martin Luther", which has now been released to a commercial distributor in the expectation that it would soon be shown in most South American countries.

Bishop Lilje requested the indulgence of the conference to summarize his own impressions. In the first place, he stated, it is of great significance that we have met together. This fact must not be underestimated: it is a gift of God. Frequently he feels himself called upon to inquire whether the cost in time and effort of attending conferences is justified. Will it benefit our congregations? If it does, the holding of conferences is justified and if we can go home with uplifted hearts we have received a precious gift. Thus any criticism of conferences should not begin without an expression of thanks for Christian fellowship. At the beginning of his own visit to South America, he is grateful for the insights received at Petropolis, and thinks we all understand each other better. He has been told that visitors should not idealize the Lutheran situation in Latin America, but we cannot help seeing that the opportunities are very great and they lay an obligation upon us.

So far as the trend of our discussion has gone, we see that the true task rests in our congregations, where the faith of our people must be constantly renewed. Leadership and responsibility are required of us. Let me make three observations: (1) many respected observers have an extremely high opinion of the great future in store for South America. We too as pastors and church leaders should meditate on this. (2) A dialogue with the Roman Catholic church is bound to come and we must know why we are not Roman Catholics. The political leaders of South America are frequently indifferent toward Catholicism. Here in Latin America the Protestant church should find a clear and simple way of demonstrating the evangelical position vis-a-vis Rome. Each single pastor has an important role to play. (3) South America is not North America. Your task is your own. It can be achieved not by imitation of others but by learning to adapt the best from North America and Europe to the Latin American situation.

Bishop Lilje continued that we should not only be thankful that we have been here, but should be determined to remain together. It is not to be expected that all problems will be easily solved. Disagreements must not be regarded as failure. This applies particularly to language problems, especially when one considers that there would be no worldwide Lutheran fellowship without a language problem. Luther himself gave it much thought. In Latin America, two points should be kept in mind: first, older people must be permitted to retain their mother tongue; secondly, the younger generation must know what the Lutheran church stands for. It is the obligation of church leaders to make provision to meet both needs. It would be extremely regrettable if the young people are not able to express their faith in the language in which they are most fluent.

Furthermore, the missionary task of the church must not be forgotten. No church can be relieved of this responsibility without ceasing to be a church. This does not mean that each congregation is called upon to carry the whole burden directly, but the danger of complacent indifference must be avoided. In matters of organization for common objectives, the Lutheran church must remain flexible and sensible. There

is no room for totalitarianism. Leadership must be built not on privilege but on initiative and hard work with much patience and mutual understanding. Our motto, as we go forward from this conference with new power and new aims might be, "Serve the Lord with joy."

Closing devotions: Praeses Dohms used Galatians 4:6 as the text for his brief meditation. If we have any reason to sing thanks to God, it cannot be found elsewhere than in God's Word. God has given us an opportunity to be together and we must carry this fellowship to others. The word of the Psalmist (22:9) that God is with man from his mother's womb is fulfilled in the verse of Galatians in which we are described as the sons of God. The word has been fulfilled because God sent His own Son into the world. This gives sense to human life from the day of birth. Only by the power of God's spirit are we able to cry to him, "Abba, father." When we have done this, we have learned how to be God's children and thereby we learn to do our Christian duty whether in serving immigrants, extending the mission of the church, or whatever our task may be.

For these days together we are truly grateful, especially for a deeper knowledge of God's word and for the ability to witness in his name. As we go back to our own field of labor we do not go alone, for we know that God is with us from our mother's womb.

Benediction.

D E L E G A T E S

Rev. Alfreds GULBIS, Apartado 4559, Caracas, Venezuela
 Rev. Arnfeld MORCK, Apart. Aereo 1482, Medellin, Colombia
 Rev. Paul H. BENSON, 8 de Octubre 3449, Montevideo, Uruguay
 Mr. Oliverio MORA, Concordia Seminary, Libertad 1650, Jose Leon,
 Suarez F.C. Mitre, Argentina
 Mr. Benno KERSTEN, Federacao Sinodal, Rio de Janeiro, Caixa Postal
 4442, Brazil
 Dr. Heinrich W. FALK, Apartado 4209, Caracas, Venezuela
 Rev. and Mrs. John H. ABEL, Cianorte, Parana, Brazil
 Miss Bernice HANSON, Casilla 266, La Paz, Bolivia
 Mr. and Mrs. Almer FENNER, Casilla 3, Sorata, Province Larecaja, Bolivia
 Praeses Karl GRAETER, Rua Carlos Sampaio 46 A, Rio de Janeiro, Brazil
 Rev. Albert SCHNEIDER, Caixa Postal 20, Jaragua do Sul, Santa Catarina,
 Brazil
 Rev. Hermann ROELKE, Santa Maria de Jetiba, Espirito Santo, Brazil
 Rev. Georg BURGER, Jequitiba, Santa Maria de Jetiba, Espirito Santo,
 Brazil
 Mr. Willy FUCHS, Caixa Postal 14, Sao Leopoldo, Rio Grande do Sul,
 Brazil
 Praeses Theophil DIETSCHI, Caixa postal 288, Blumenau, Santa Catarina,
 Brazil
 *) Bishop Dr. Hanns LILJE, Calenbergerstr. 43, Hannover, Germany
 Rev. Ernst SCHLIEPER, Rua Sertorio 345, Porto Alegre, Brazil
 Rev. Karl GOTTSCHALK Jr., Caixa Postal 14, Sao Leopoldo, Rio Grande
 do Sul, Brazil
 Rev. Herman D. HAMMER, 108 Springs Avenue, Gettysburg, Penna., U.S.A.
 as of October 5 - Montevideo, Uruguay
 Praeses Dr. Friedrich KARLE, Casilla 2000, Santiago de Chile
 Rev. Willy BAASNER, Las Magnolias 495, Urb. Jardin, Lima-San Isidro, Peru
 Rev. Ake KASTLUND, Apart. Aereo 5033, Bogota, Colombia
 *) Rev. Dr. Paul C. EMPIE, 50 Madison Avenue, New York 10, N.Y., U.S.A.
 Praeses Dr. Herman DOHMS, Caixa Postal 14, Sao Leopoldo, Rio Grande
 do Sul, Brazil
 Rev. Jonas VILLAVERDE, Villa Progreso, San Martin FCCA, Buenos Aires,
 Argentina
 Rev. Levon H. SPATH, Simbron 3182, Buenos Aires, Argentina
 Rev. N. Earl Townsend, Maipu 439, Tandil, F.C.N.G.R., Argentina

NOTE: Names with asterisk should be listed as Official Visitors.

OFFICIAL VISITORS

Rev. A.N. MORCK, Box 772, Olds, Alberta, Canada
Dr. Carl E. LUND-QUIST, 17, Route de Malagnou, Geneva, Switzerland
Dr. R. Dale LECHLEITNER, 57 East Main Street, Columbus 15, Ohio, U.S.A.
Rev. Alvin H. KOEHLER, P.O.Box 206, San Juan, Texas, U.S.A.
Rev. Daniel CEDERBERG, Staffanstorp, Sweden
Bishop Elis MALMESTROM, Vaxjo, Sweden
Rev. Rudolph C. Burke, 2445 Park Avenue, Minneapolis 4, Minn., U.S.A.
Mr. Verne A. LAVIK, 1616 Nob Hill Ave., Seattle, Washington, U.S.A.
Mr. Paul J. LINDELL, 902 Hennepin Avenue, Minneapolis, Minn.
Dr. Rolf A. SYRDAL, 421 Fourth Street, South, Minneapolis 15, Minn.
Rev. Guido A. TORNQUIST, Igreja Evangelica, Cai, Rio Grande do Sul, Brazil
Rev. Rollin G. SHAFFER, 50 Madison Ave., New York 10, N.Y., U.S.A.
Rev. Karl RICHERT, General Diaz 164, Asuncion, Paraguay
Rev. Bela LESKO, Cuenca 3285, Buenos Aires, Argentina
Rev. and Mrs. Wilhelm FREYER, Rua Visconde do Rio Branco 34, Sao Paulo,
Brazil
Mrs. Lucy NELUBIN, Caixa Postal 2323, Sao Paulo, Brazil
Dr. William G. ARBAUGH, Calle del Parque 150, Santurce 34, Puerto Rico
Dr. Friedrich HUEBNER, Boettcherstr. 8, Hannover-Herrenhausen, Germany
Propst Martin MARCZYNSKI, Esmeralda 162, Buenos Aires, Argentina
Mr. Arne FJELLBU, Caixa Postal 4442, Rio de Janeiro, Brazil
Rev. Hans WIEMER, Caixa Postal 95, Petropolis, Est. Rio de Janeiro, Brazil
Rev. Henrik HAUGE, Roanagan 25, Roa, Norway

VISITORS

Filippina S.K. STOCKINGER	Johanna BAASNER, Lima, Peru
H. WIEMER	Lydia LINDSCHEID KAMP, Petropolis
Deaconess A. SCHLOSSER, Petropolis	Ilse KARLE, Santiago de Chile
Deaconess Liselotte SCHOLZ, Rio	Karl BIELEFELD, P.i.R. Domingos
Lina SCHNEIDER, Petropolis	Martins, Esp. Santo
Francisco BOCONING, Petropolis	Emma BIELEFELD
Luiza Sissel PIEIRA, Petropolis	Luise ULRICH, Petropolis
Robert Antonio ESCH, Petropolis	Frida BERNER, Petropolis
Emilio Vicera Christo LIETH, Petropolis	Hanna UNDLING, Rio
Hemiguetta K. ESCH, Petropolis	Dora J. MOLTED de CAL, Uruguay
Alberto F. WUETHRICH, Petropolis	Jose CAL, Uruguay
August F. KENPER, Petropolis	Edwin H. LEHR, Scarsdale N.Y.,
Isolda KLIPPEL, Petropolis	U.S.A.
M. LANDAN-REMY, Petropolis	Vera NAGEL
Heinrich RANDEM-REMY, Petropolis	Hans METHNER P.Camp inas,
Lydia KAMP, Petropolis	S.Paulo
Margarete ULRICH, Petropolis	
Maria LANDAN-REMY, Petropolis	
Marona CLEBSCH-EHRMAU, Petropolis	

OUR HERITAGE IS OUR FAITH.

Hanns Lilje.

Christendom is committed to bear public witness to its Lord. The Lutheran Church is aware of this and acts accordingly. If the church is to live, it must heed the words of the Apostle (1. Pet. 3, 15), that we must be ready to keep up the exchange of questions and answers concerning our faith, with the world to which we must bear witness.

Besides, the moment is propitious for a critical appraisal of the Lutheran Church throughout the world, that should help us to determine the rôle that we have to play within Christendom as a whole and in the ecumenical discussions that become so lively in our day. That kind of self-appraisal should by no means ignore those positive traits that attract the observer's attention. On the other hand we should not forget to review both carefully and critically what we have achieved until now.

I.

The common desire to help those in need has been one of the most important factors in making Lutherans conscious of themselves and of their mission and showing them the need for a better common organization. We believe that this has not been without significance for the history of the church. Twice within recent times a similar development has taken place. When the Lutheran World Convention was founded in 1923 as the first joint organization of world Lutheranism, that was largely due to the need for helping the Lutheran churches of Central Europe. The same reasons were apparent when the aftermath of the second world war with all its distress again made the Lutheran churches of the world willing to help. That was true particularly of the churches of America and Scandinavia. The Lutheran churches of Germany will long remember what was done for them at the time. What happened then is significant both on the human level and on that of church history, for it bears out something that is full of piquancy for the dogmatist: the church that believes in justification by faith, that esteems nothing so highly as loyalty to the confessions and dogmatic truth, yet is activated more by love than by faith. The result is a kind of silent apologetics that has its bearings both on the dogmatic and on the ecumenical conversations of today. For it disarms the suspicion that the Lutheran Church is primarily characterized by the pretension to know everything better than anyone else.

Naturally, we have not recalled these memories merely so as to glorify the Lutheran church, but in order to explain a fundamental principle. There can be little doubt that the Lutheran church of our times has not progressed in knowledge whenever and wherever it has realized the importance that love has for faith. The best example is the importance that the idea of Stewardship has gained for the whole of Lutheranism. In this context America has for the first time exerted an important influence on both the theology and the practical church life of the European continent. The Stewardship idea shows that dogmatic definitions are of value only on condition that they be taken up, confirmed and put into practice through concrete acts of obedience on the part both of individual Christians and of the church's congregations. Stewardship rightly understood is equivalent to a program for putting Christ into all aspects of daily life. The need for Christian obedience, that the church of the middle ages expressed in the great idea of the imitation of Christ has thus again been made real, but this time by Lutheranism, and in a new, original form, grown out of the Gospel message. These new insights that the Lutheran Church has gained, need to be thought out in detail. Our systematic theologians must show us, how the theology of justification by faith is completed in the practical sphere by a theology of Stewardship.

II.

One of the peculiarities of our times is that the principles of the Reformation, as they were formulated in the 16th century, have again become important and significant for the problems of our world.

This is not the place for describing in detail the great theological renewal of the last thirty years, that began with Karl Barth. In what we shall

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say further on we shall have to presuppose that theological renewal and its results.

It seems as if the great spiritual struggle, that characterized the 16th and 17th century, were to be repeated in our age. This is true not only of the various churches' position in public life and the problems that this question raises. The efforts that the Roman Church is now making in various parts of the world, are known well enough. These efforts include the creation of Roman Catholic Church's policy as they are insignificant numerically; the interesting, though somewhat mysterious, attempts at gaining influence in Central Europe and especially in Western Germany; and the massive outbreaks of intolerant Roman confessionalism in Spain and certain parts of South America. But none of these actions are really essential. In any case it seems doubtful whether they can be successful in the long run. What is more important is that the Roman Church is very thoroughly examining a number of fundamental problems concerning the relation of Christendom to questions of public life, economics, education and especially politics. The great historical upheavals of our era have made us feel more frequently and more intensely than ever before, the common Christian responsibility that links Roman Catholics and Protestants. On the other hand the discussions show that the differences between us are not merely questions of method or other secondary factors. They reach to the very roots of our churches and show how different our understanding of faith and religions really is. These differences are apparent in the churches' cultural ideas, their educational programs and their political ethics. Is it not true that the attitude of the Lutheran church in these fields is determined merely by otherworldliness or by passivity vis-à-vis all aspects of our earthly life. Protestant Christians - here Lutherans and Calvinists are at one - seek the ordinances of God in the world. True service of God is possible only within the framework of these ordinances that God has given to the world. We do not believe that the world can be christianized by a heightening of its own natural possibilities. We know that our life and all that we do must be determined by faith in forgiveness and justification, by hope in the future revelation of God's glory and by the framework that God's ordinances provide for us in this world. It is not true that the Lutheran doctrine of the justification of the sinner must as a matter of principle result in a program of otherworldliness. On the contrary, in all the contexts that we have mentioned it is a starting-point of great significance for all aspects of life in this world. We can hardly deny that the Lutheran Church is burdened with many a heavy historical mortgage. In some places we are paralysed by a false conception of "inwardness". Elsewhere our development has been hampered by centuries of symbioses with the European state-church-system. But historical mortgages of this kind have today lost more of their significance than most people believe. Since the end of the first world war the Church is no longer tied to the state in Germany, where the state-church system has wielded the strongest influence. Today it has lost all significance. Furthermore the theological renewal that began with Karl Barth has practically put an end to all attempts at misinterpreting Lutheran spirituality as if it were nothing but pious "inwardness".

Together with all other parts of Christendom, the Lutheran church is faced with the task of interpreting its Christian mission anew in a world, the political and social structure of which has entirely changed. In its worship, teaching and cure of souls it must put its mission into practice. The scope of this mission is so great that it needs what is practically a new beginning on our part. In view of this it is comforting to know of the Lutheran Church's solidarity with the rest of Christendom in this matter.

III.

It follows from this that we must add a comment on the need for the Lutheran Church to re-think its ecumenical mission. Here, too, our Church stands in line with others and is in no way different from them, though some people think otherwise.

What the Lutheran Church has experienced in this field has in an equal measure been the experience of the other Christian churches: the better they

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learned to know one another, the stronger grew their consciousness of their diversity and the more difficult the question, how far churches, whose basic conceptions were so different, could still speak of unity.

In the course of this process the Lutheran Church has sometimes been suspect as a disturbance and an hindrance in ecumenism. The reason for this is our principle that there can be no church unity without unity of doctrine and confession. Yet there is nothing peculiar or extraordinary about this principle. The Roman Catholic, the Orthodox and the Anglican Church teach exactly the same. The Roman Catholic and the Orthodox Church even teach that they alone possess the truth on which unity must be based. Thus both on principle and in practice they are more rigid about this than the Lutheran Church. After all, the principle that we have mentioned does but enunciate something that should be obvious for every church that takes itself seriously, i.e. that without theological clarity there can be no unity among Christians.

It cannot be the demand for doctrinal unity that distinguishes the Lutheran Church to the extent of giving it a position all of its own within the ecumenical movement. What the Lutheran Church teaches about the Lord's Supper, intercommunion and the significance of the Lord's Supper can be no more divisive than the parallel convictions of other churches. We shall have to look elsewhere for the particular contribution that the Lutheran Church must make to the ecumenical conversations of our times. The Lutheran Church is persuaded that unity of faith in Jesus Christ is more important than unity of organization. Moreover, every attempt to unite the church into one organization without giving first place to unity of faith and confession is in danger of leading to untruth. But the greatest Lutheran contribution to the ecumenical movement is what the Lutheran Confessions say with all the desirable clarity: It is Christ's presence in Word and Sacrament that makes the Church what it is. There is no other decisive characteristic of the Church than the presence of Christ. If the Church is constituted by the presence of Christ, all other differences are reduced to secondary importance. This factor that constitutes the Church is also the only one that justifies schism. No other element really justifies the separation of the churches. The Lutheran contribution to ecumenicity is therefore this, that if the Lutheran Church take its theological principles seriously, it must recall Christendom to the heart of the matter in hand. The unity of the Church is not furthered if each party merely asks the others to abandon what seems important to them. The only way is for all of us so to keep in mind the presence of Christ in Word and Sacrament. Then all other questions become secondary. If Christendom could thus understand its ecumenical task, all unnecessary controversies would cease. The voice of truth would be heard above all other voices and the unity of the Church would be marked by what characterized the ancient church: "The Church was at rest and was edified". (Acts 9,31).

CHRISTIAN FELLOWSHIP IN THE CHURCH.

Elis Malmeström,
Bishop of Växjö.

"The church -- God's House -- is old". She bears the heritage of days long since forgotten which neither the historian nor the church herself can forget. One consequence of this, however, is that history binds our thoughts too tightly. This can hardly be helped. But that makes it difficult to push back rich historical associations in order to speak of the church now, the church today, my church. It is exactly this which I must try to do, if I am to talk about church and fellowship. I hope that I shan't miss the main point. After all the church cannot be understood until she is understood as a reality in the times in which one lives and until one knows what it is to feel at home in her fellowship. Consequently we do not begin with a "concept" of church, nor do we regard the church as a fellowship which embraces nations and epochs -- that is, the communion of saints --, nor shall we produce an idealized picture of her. We shall look for the church in that area where she works and worships.

A few men are walking together. They are not discussing matters of great import such as money or the movies or the radio. They are talking about personal problems and one of the men is at his wit's end. A friend with keen vision points to the presence of God in those problems. Then he quotes a verse from the Bible to show the way out of the difficulty. That sacred word leads to decision and throws a light upon events both behind and before. It shines upon a path -- a spiritual path -- not upon a hard highway. This, seen from the viewpoint of "cult", is not a service of worship, and it does not occur in a church building. None of the men has a Bible, none is a pastor... yet the church is there. For the church has been created out of the Word spoken to the community, and the Word is in it, living, guiding, and unifying through faith. Wherever the Word works in this wise, the church is at hand.

A young woman lies on a sick bed conscious of the fact that she will never more rise, walk another step or again rejoice in life. Her brother, a young student, sits beside her. Although he has seen a little of life, it is not to be expected that he has had a deep spiritual experience. With death before her very eyes the girl has recognized something which weighs upon her conscience. So, simply and intimately, they begin to speak of spiritual matters. An oppressed spirit needs to express itself. Whereupon the brother promises her the forgiveness of sins in the holy name of Jesus. This effects a great change and restores her joy. By that same name the friendship between brother and sister is deepened: friendship has become a fellowship which reaches far beyond the boundary of death's dominion. Their minds focus on the same Word: "Where two or three are gathered together in my name, there am I in the midst of them". Here are two young people, both laymen, and no clergyman has been with them. But they have read God's Word and prayed together. The brother absolved his sister and they now believe in the forgiveness of sins. This is the power of the Word. Wherever absolution is pronounced, the church stands. Here, therefore, we have the church. The Word and the absolution have created communion and community.

Other pictures come to mind. We remember the occasion when a midwife stood in a kitchen and baptized a new-born child which was not expected to live. Here too the Word is at work... the Word bound up with baptism. Even though it is an emergency act, such a baptism is nevertheless a sacrament. It happens in a kitchen and no pastor is present. But the church is there and the communion of saints. During Finland's Winter War there were pictures of a communion service at the front. Some men were to be sent into battle. In the freezing open near a fence a simple table was set out so that anyone who wished might receive the Lord's Supper. Most of them responded. It is unnecessary to describe what occurred. But it was a great festival, the greatest that can happen under such circumstances. Here is a chaplain who speaks briefly from a Bible text and reads the order of service. Through the Word and sacred act, which make for communion and edify men, the church is present. Now we can clearly say what the church is: it is the common creation of the Word and the sacraments. Christ comes to those who receive the holy communion and brings his community with him. That is his body.

CHRISTIAN FELLOWSHIP IN THE CHURCH (2)

This community, of course, is not of the same nature as a town or a state or even a home. Albeit created by God's Word, she has no written laws, but nevertheless possesses order and the spirit which make for communion. The living, effective Word is her inner, constructive power. This is the Word which is in Holy Writ and simultaneously the Word which proceeds from Holy Writ to be received in human hearts. Where the midwife or the chaplain, of whom I spoke, happen to have an order of service, there is the church in the form of a constitutional entity, for example, the Swedish or Finnish church. Perhaps if these ministers had no service book or hymnal, they spoke from memory. That does not matter; the church is there. But there is something else which characterizes those of whom we speak. All of them are on the point of break-through. Even the baby which was baptised, for it is led from one world into participation in another world, ... a new covenant. Of all these people it may be said that they have broken through before they can be broken up. This is what is distinctive about Christianity. It is to be found in all truly Christian people. That is their situation. It cannot be otherwise. Certainly of it makes the communion strong. Their existence is eschatologically conditioned, but in a different way than, for instance, with those whose views and life are shaped by Marxism.

It is the same thing with those who take part in the main service in church. At such a service the church comes alive in a consciously special manner. Here the covenant-related order obtains: pastors are there, elders, choir master and choir. Here is the congregation at worship in song, prayer, sermon and Lord's Supper. Like rays focused through a mighty lens, here the whole life and consciousness of the congregation is concentrated. But nothing extraneous to God's Word in law and gospel may appear. For communion is not brought about by human faith but by the Spirit of God enlivened by His Word. Therefore it is important for the preacher that he presents the message correctly, to which end he receives his training and for which he must prepare conscientiously.

Worship services derive additional significance from the position of Sundays in the church year, and in their totality their peculiar emphasis must be preserved. The message should be religiously centred in Christian thought. Everything secondary to this signifies that the task and confidence of the church has been deceived. The Word is the foundation on which worship rests; therefore it is the Word which must be offered.

How are all those who come to a common service in the church eschatologically orientated? The answer is that all of them share in the communion of the new covenant and that the service of worship is the entering point for the gospel, God's grace, the forgiveness of sins, sonship, and eternal life. Nothing of that belongs to the orders of this world; it belongs entirely to the world of salvation, and therefore to the future. It reveals the way of God from Christ's death and resurrection to his return. Hence it is altogether proper to call the worship an opportunity for service grace. This is especially true when the Lord's Supper is offered. It is intimately associated with the occasion whereby the will of God and His glory persevere in victory: namely, the act of reconciliation in the sufferings of Jesus and his death on the cross. Thus the Lord's Supper is the feast of the Kingdom of God. His joy is the joy of eternity, his life is the life of the new era. And the people at this service are those who burst out of sin and death ere they break away from earth forever.

Because they are conscious of this, their communion has a well-defined center. But if the worship service is the entry point of God's will and mercy through His Word, a fellowship is also created in various other churchly acts which is quite different from other human fellowship: it is a fellowship which relies on God our Father. It does not bind Christians together because they are so good or innocent, but because they in their situation always need the help given by God's Word, its light and its power. It is a fellowship of the level of sin but it signifies a rupture with the power which sin exercises over us.

CHRISTIAN FELLOWSHIP IN THE CHURCH (3)

Experience shows by a tremendous number of examples that this fellowship is both deep and strong. People who come into contact with each other in this way feel themselves to be inwardly united; it is a fellowship which has nothing to do with usual human "interests". These may unite people in many ways without creating any inner communion of the sort we are discussing. Associations-of-interest, in effect, bring together other groups of people than those who accept the obligations of Christian fellowship. Frequently they serve only to encourage a flight from reality and appear more as a substitute to satisfy the demand for fellowship than as the real thing. That such voluntary associations possess a certain significance in modern life is not to be denied. They cannot, however, make the claim of replacing that fellowship which the Christian faith can bring into being in the church. Here we are thinking of the church both as an ecclesiastical organization -- for instance, the Swedish Church -- and as an apparently accidental phenomenon created by the Word of God wherever two or three are gathered together in Jesus' name. For without our knowing it the church is with us as a power for fellowship which creates communion, exactly as the foregoing illustrations have demonstrated.

Now these all are obvious ideas and experiences for people who are both Christian and churchly. But it should be added that they reveal in a special way the inner life and glory of Christ's church. It is of supreme importance that every Christian -- indeed, any man -- should once perceive a true vision of the church. It is certainly not enough to see the church in the far distance, or even to work in the church, preserve her status and to be interested in her program. It is likewise not even enough to have a valuable "concept" of the church, nor to trace her historical origins and theological bases. It is indispensable to have one's own vision of the church in order that she may present herself to us in her grandeur and richness as something unconquerably great,... both as a task and a gift of God.

Out of the Christian, communion which is strongly centered and eschatologically conditioned grows the working and struggling church.

This church is also a creation of the Word. Her history is replete with true stories of the militant fellowship which constituted the true life of the church in difficult times,... times of martyrdom and persecution, times of state oppression, of doubt and of being despised. The church has a wealth of experience in the field of having her servants treated exactly as her Lord and Master was treated. She is not unacquainted with the idea of sharing his suffering, even though not every generation has been required to drink from the bitterest cup. Because the church sees with increasing clarity that she is a unity, a globe-girdling entity, and pursues her militant task on a various fronts with a deepened awareness of her task, it is increasingly true that Christians keenly feel what Nathan Soederblom put into classical words in his appeal of September 1914, entitled: "For Peace and Christian Fellowship": "The church, the Body of Christ, is being torn asunder and is in agony". The indescribable pain of the first World War constitutes the setting of this short sentence. In every Christian country there was a small body of people who felt this pain. This body has multiplied and now the desperate need of the whole church belongs to us. Also the need of the world so that we may feel the responsibility for those who do not receive the Gospel. Thus we have courage and strength for the common struggle. But this struggle takes its start from the central fellowship of the church about which we have just been talking. A "fighting" fellowship rings out more proudly than just a "working" fellowship. Daily life of the church is shaped, however, by the latter. It is to be found in all congregations, but especially in one's own. It is the fellowship of pastor, deaconess, organist, custodian, elders and deacons, sewing circles and youth groups. Fellowship with the confirmands too and with the elderly members as well as with others outside these special circles, who go to church, without much intercourse with each other yet know one another and perhaps pray for each other. It is when something serious occurs that the fellowship makes itself felt more strongly, either when a wave of inner joy swells through all members over some victory of the church or when sorrow and grief are felt because of defeat or disappointment with respect to God's cause.

CHRISTIAN FELLOWSHIP IN THE CHURCH (4)

Pastors and really active laymen sometimes observe with amazement the significance attaching to Christian fellowship in the parish among those who were never regarded as friends or fellowworkers. Solidarity emerges where it had previously never shown itself. And under such circumstances it is necessary to remind ourselves again that the church is a fellowship created by the Word and that this Word sometimes accomplishes its preparatory task secretly within the soul. It is not confined to those who recognize themselves as the pillars of the church or of the congregation. It reaches farther and suddenly makes allies of those who recently were stubborn critics or despisers of Christianity. To draw boundaries around the power and range of the Word is a dangerous thing. One is tempted to make Christianity smaller than it is by busily drawing dogmatic or pharisaical frontiers and thereby shut people out who actually stand within the fellowship of the church and in the congregation... or would stand within it if our own faith were sufficiently spacious so that we who call ourselves Christian did not put limits on God's power.

In this connection we have no need to discuss the church as a legal entity. Otherwise the question of the relation of church and state, with interesting and colorful history, would require a brief exposition. But that would at the same time obscure the religious task which is our concern now and which the church must fulfil in order that the problem of fellowship be not solved falsely or one-sidedly. If the church is to make a better response to the claims upon her in an atomized and secularized world, she must provide new possibilities for fellowship in daily life. One cannot say that the church is there for that, as though this were the whole purpose of the act whereby the church came into being. But it can be stated that the church, wherever she creates spiritual life and brings forth faith, reconstructs a broken and damaged society. Living faith in God signifies the reconstruction of a lost fellowship. It indicates a re-won sonship. From this inner religious renewal proceeds power of a communal nature which invariably tends to shatter that which is impersonal, automatic, and mechanical; thus, bringing to a stop the effects of the unsatisfactory and damaging "collective" relations among men. Nothing is more urgent than the shattering of the effect of these negative forces among us. For they corrupt human life, corrode and burn up the people, prevent them from coming into their rights in a life of mutual trust and mutual aid.

The communion created by collective fellowships is only apparent. In the most representative cases they are merely a caricature of fellowship; nothing more. The needs of the heart are not fulfilled. But the church through its deeds and words desires to lead men into fellowship: first a fellowship in her own central being, then also into a fighting and working fellowship. Her very reason for existence and her only way of working are such that she creates communion. Here the church represents something other than the relations sponsored by incidental or more lasting associations between men... a fellowship of radical, intimate and profound type.

We require many points of contact with the sacred and gracious will which mediates to us the Word,... the Word which in all of its revelations is a means of grace. Man cannot solve the problem of life without taking a personal position toward it. Moreover, he cannot solve it outside a communal life which embraces all mankind. Consequently, fellowship cannot in the last analysis be only a political, social or cultural fellowship, but a religious fellowship. This does not signify a minimalization of the fellowship-building potential of national ties, nor of the significance of artistic, scientific and idealistic bonds between men. On the other hand it does attribute a lesser value to many movements, clubs and organizations, just as it did to free associations erected on a community-of-interests. It lays great value on the presence of a living, spiritual power in history and shows how this is to be found in Christianity and in its communal-form, the church. Faulty though it may be in respect of the needful fellowship, nowhere cannot it be found more satisfactorily. Every service of worship proclaims this in the confession of sins, the forgiveness of sins and the gospel message.

THE LUTHERAN WORLD FEDERATION TODAY.

Carl E. Lund-Quist.

It is a special pleasure to greet the delegates and visitors to this Second Conference of Lutherans of the South American continent on behalf of The Lutheran World Federation and its 52 member churches. To appear here at this conference as executive secretary of this ecumenical movement is to be poignantly reminded that the last official trip of my predecessor, Dr. Michelfelder, was to your first conference in Curitiba in 1951. The events within Lutheranism during these three years have changed much of our thinking and planning. It is with a genuine prayer of thanks to God for what He has done among our churches that I begin this statement at this important meeting. Personally this is my second visit to your continent, as it was my privilege to open contacts between the American Lutheran groups and your groups in 1948.

Our gratitude to God encompasses also the many developments that have taken place on this continent since your last meeting. The fact that the Lutheran World Federation Assembly gave special recognition to this area of the world by authorizing a Committee on Latin America is of special significance. I commend the churches of Germany, Sweden, Norway, Canada and the U.S.A., who in partnership with groups on this continent have launched this important Lutheran activity on a coordinated scale, I can assure you that this act of the LWF and the work of this committee has led to increased interest and greater concern for all of the Lutheran groups here in South America. A tribute to the director of this program, Dr. Stewart Herman, is certainly in order. We are thankful to him, his committee and the churches who are supporting this work for their efforts on behalf of our common tasks in Latin America.

The response on your part and the developments here since you last met are a cause of great gratitude and thanks. Officially The Lutheran World Federation counts these groups as members of our family on this continent:

United Evangelical Lutheran Church, Argentina
Synodical Federation, Brazil
Evangelical Lutheran Church in British Guiana

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In addition to these groups our contacts are also vital with congregations and churches in Venezuela, Colombia, Chile, Peru, Mexico, Caribbean area, Paraguay, Ecuador, Uruguay, Bolivia. It is not necessary for me to relate this story of what has transpired since we last came together in 1951. The ties of faith, of love and hope have been strengthened considerably in these years. We were glad to see so many of your representatives at Hannover and to know of their contribution to this important Assembly.

THE WORK OF THE FEDERATION.

The main purpose of my presentation to you is to describe our common tasks in The Lutheran World Federation especially as they have emerged since the Assembly in Hannover in 1952. All of us are familiar with the fact that our major concern in the early years after the war was to help those churches which had suffered so grievously as a result of this conflict. When we assembled in 1947 to form The Lutheran World Federation in Lund, Sweden, it was quite obvious that our immediate task was to feed and clothe the needy and to rebuild that which had been destroyed. We recognized as we assembled in 1952, five years later, that there were certain unfinished tasks to which we had to address ourselves. In the emergency situation of the years following the war, we did not have the time nor the opportunity to work at these problems but we had to delay them. Therefore the mandates given by the Assembly to The Lutheran World Federation are those which I shall describe and those which engage us at this particular moment.

All of you understand that the Federation is an instrument which serves the 52 member churches. As an agency it carries out the will of our family of the Reformation in these various tasks. As I describe these various working branches that have now been constituted, we will see some of the major issues that face Lutheranism as a whole both in its inner relationships and in its exterior relationships.

Theology.

The Lutheran Church is a church with a faith and a confession. At the heart of our church is a confession of faith which binds it to the eternal truth of the Gospel of Jesus Christ. We have also a particular historical development which indicates that we have tried to express this faith and to conserve it for those who are to follow us. Our theological task therefore

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is one of the most important as we continue together in The Lutheran World Federation.

After many months of discussion and consideration the representatives of the churches at the Assembly in Hannover voted to establish a Department of Theology. This Department is guided by a special theological commission which has met twice since Hannover, the latest meeting has been held in Hildesheim, Germany, in late April. Our experience at these two meetings has been a very interesting one. At this point I would like to make only two general comments which I think can characterize this particular branch of work. It has been significant in my opinion to note the high degree of understanding which exists among our theologians. It is a fact that when we begin to discuss the primary elements of faith, that our theologians seemingly are in agreement on what are these basic truths. The other comment as a result of these meetings is that there are many theological issues that still need attention and study on the part of our churches. This should not be surprising if one remembers that we have been separated as churches for several centuries and we need now to express our convictions and to arrive at a possible consensus on the major truths.

As we have worked together in studying the theological tasks of our churches, one important item has emerged: I would like to call this our "ecumenical task". In the constitution of The Lutheran World Federation it is clear that our member churches were committed to a service not only to the Lutheran churches but also accepted responsibility for the place of Lutheranism within the whole of Christendom. One can therefore say that The Lutheran World Federation is committed to the task of finding the best solution in this day and age in our relations to such groups as the World Council of Churches.

We can happily report that in this period, especially since 1948, there has been a much better understanding of the nature of this ecumenical task on the part of Lutherans and also there has been a greater understanding of the place of the confessional movement such as ours. It was not always easy in the early years of The Lutheran World Federation and the World Council of Churches to arrive at an understanding which would give place to both of these developments. There were certain voices raised that indicated that we

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WOULD HAVE to choose between loyalty to confession on the one side and ecumenicity on the other. Fortunately, these voices were wrong. One can point to the Assembly in Hannover as an indication that world Lutheranism is most interested in developing ecumenical understanding and also interested in serving the member churches that have grown out of the Reformation. We can also show that because we have been together in the Federation our contribution to the ecumenical work has been even greater.

Our Executive Committee in Trondheim in 1953 spent considerable time in a discussion of this important matter of our ecumenical responsibility. In the climate of the Scandinavian churches which have always been in leadership in the ecumenical work, we arrived at a consensus of agreement that is significant for not only The Lutheran World Federation but for the whole ecumenical development. This kind of a discussion was forced upon us as we considered the coming Assembly of the World Council of Churches in Evanston. Our Theological Department and the Commission on Theology have spent considerable time in a study of the major theme of Evanston and the various sections. I am happy to report that as a result of these discussions we are better prepared to take our place within the ecumenical movement. It is also noteworthy that the voice of our churches is more readily heard and understood by those outside of our church than it was six, seven years ago. We pray God that this climate of mutual confidence may continue.

In addition to our ecumenical task we recognize that there are many theological issues that need to be considered, if we are to grow in unity and understanding among ourselves. Since we have been separated by geography, history, language, tradition and custom, in some cases for more than 400 years, one can readily understand that it will take considerable time before we have the kind of inner unity which we so earnestly seek and so hopefully wish for. In the discussion of these issues we recognize that we have certain focal starting points which we must use as guide posts in our search for greater unity. Beyond doubt, these sources are the Holy Scriptures and the historic confessions. In our faithfulness to these confessions, particularly Augustana and Luther's Small Catechism, we see the possibilities of expressing our faith that needs to be presented to our day and age.

In our practical work in the Department of Theology, and in order to

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fulfill some of the responsibilities mentioned above, the exchange of professors, students, pastors and laity is an important element. It is our hope that there can be a fruitful interchange among the various churches where a professor for instance from Scandinavia can visit Yugoslavia or a student from Indonesia go to Australia. We have evidence that such an exchange of persons is one of the most important means of developing deeper contacts and better understanding. The fact that a large number of students from Europe and vice versa have been able to study in North America in these years following the war has led to a deepening of the life of both churches. It is our hope that this program of exchanges can be continued and expanded to the benefit of all concerned.

I should also like to report a number of items of special interest that have resulted in our work in the Department of Theology. One of these is the decision to call a conference of those engaged in a Luther research. Such a meeting is long overdue but it illustrates again the many possibilities as a result of our coming together in The Lutheran World Federation. The Department of Theology has also announced a form of theological essay contest where it will give an award to the best contribution for younger theologians who wish to make special studies in this chosen field. Our Department will also give attention to the need for the translation of theological literature. We are happy therefore at the progress that has been made in making available the theological work of Europe and North America in the Spanish and Portuguese languages.

Information.

It was clear in 1945 and 1946 that one of the important elements in building Lutheranism was to acquaint the churches with each other. Thus Dr. Michelfelder edited and published what was then known as a "News Bulletin". This desire for information and interpretation met a real need. We must recognize that this need continues and one of the functions of the LWF is to try to meet such a need. As our world grows smaller and as we recognize our dependency both upon God and upon the Christian witness of each other, we will need to keep a constant flow of information regarding each other.

It is with joy that I can report that we have now come to the stage where we publish an official organ of The Lutheran World Federation in two

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languages. Beginning in May 1954, we issued for the first time the "Lutheran World" in German and in English. This organ has four particular responsibilities:

- 1) to give opportunity for theological conversation and discussion;
- 2) to interpret the life of the churches;
- 3) to give information concerning the work of the LWF; and
- 4) to review the significant literature of our period.

In addition to this organ, we also continue the "Information Service" which has been developed by Pastor Fraenkel, and a press service that serves the needs of many of our churches.

I express a special invitation to the groups in South America to keep a constant flow of information concerning the developments within the life of your churches here to our office in Geneva where it can be transmitted to all of our churches.

Our churches need to give attention to responsibilities of giving adequate information to the world press. It is not enough in our times to use only the old methods of confessing our faith but all of the new media of mass communication are now available as instruments for use in our cause. The use of these media should be a concern of the churches. Special mention can be made of the significant development in filming the life of Martin Luther by the American Lutherans. The remarkable acceptance of this film in North America and in Germany is evidence of the fact that more could be done by the church in this field. We are also mindful of the use of radio, television and other instruments.

World Missions.

All of us are acquainted with the fact that in both of the world wars home societies and churches were cut off from their missions and the newly established churches of Asia, Africa and other parts of the world. Thus the term "orphaned missions" came into our ecclesiastical language. In the last war we had assumed that this problem of supporting orphaned missions on an emergency basis would end in 1946 or 1947. Due to the absence of political settlements and also the inability to transfer certain currencies, the responsibility of giving minimal support to these groups is still with us in 1954. One must not forget that the churches of those countries which were still free to act responded to a remarkable degree in the support of

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this work and in obligating themselves to be the trustees through the LWF of this development.

When the history of this period between 1945 and 1954 is written, I think it will be clear to the church historian that one of the most significant developments within Lutheranism has been the degree of cooperation that has been reached in the mission program between the various mission societies of Germany, Scandinavia, other European churches and the American brethren. It would have been inconceivable in 1945 to think that as a result of the work of the Commission on World Missions of The Lutheran World Federation, we could be sharing in most of the problems that face us. I need only point to the decisions of common responsibility in New Guinea, Tanganyika and other places to prove what has been said above. In some ways it is natural that those men and women who have served the Christian Church in the areas of mission activity are those people who most readily understand the need for cooperation and coordination. We are deeply grateful to God for this particular development. As Dr. Schiotz has so well stated in his report: "The Lund Assembly issued a well-articulated call to greater cooperation among mission societies, field forces and the churches of Africa and Asia. We believe that call was of God. And God used the Lutheran world mission emergencies of the war and post-war years to dissipate the lethargy that afflicts us all, and to bind us together in a cooperation freely chosen".

Into our language has come the term "younger churches". While we are not quite happy with this term, we know of no better language to express the fact that many of those groups which had existed as missions for many decades are now independent autonomous groups functioning as active Christian churches. It has been my privilege to visit some of these groups within the last few years. I can not refrain from a special reference to the Batak Church on the island of Sumatra of the Republic of Indonesia. Here we have a member church of The Lutheran World Federation with a membership of more than 600,000 souls. More significant is the virility of the spiritual life of these congregations testified to by their active participation in Sunday worship, Holy Communion and in other phases of church life. To hear the singing of these faithful people, to participate in their worship, to see

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their many schools and other institutions and most of all to find their great interest in mission activity is to come in touch with the reality of a living and responsible church.

At the same time that one speaks of the glowing life within such a church, one cannot refrain from mentioning the serious problems which it faces. Out of the 80 million inhabitants of Indonesia between two and three million are Christians. The vast majority are of the Mohammedan religion. In this newly established republic which is still to hold its first election the growth of nationalism combined with a fanatic Moslem faith represents a serious threat to the possibilities of the development of these churches. Already incidents have occurred which point to the fact that the Moslem groups are taking the law into their own hands and persecuting the Christian minorities. To such a church therefore the fellowship which is found within ecumenical circles, The Lutheran World Federation and the World Council of Churches, takes on new and significant meaning; but it is in this experience of its great missionary vitality and the imminent shadows of suffering that this church takes its place by the side of all the other Christian groups of the world.

One need not only speak of Indonesia as indicating a rebirth of nationalism and a revival of the old religions. This development is characteristic of all parts of the missionary frontiers and places the Christian minorities in both a particularly strategic situation and from a human point of view in a frightfully dangerous situation. Against this background the Christian groups of the Lutheran faith have found new confidence and trust in their common understandings and their common tasks.

It is interesting to note that our Commission on World Missions which includes at its meetings not only the six members elected by the Executive Committee of which two are from the orient, also brings together directors of mission societies and mission boards and representatives of mission areas from almost every Lutheran group in the world. In this setting the concerns for the missionary work are carefully, clearly and honestly faced. One look at their agenda of topics is indicative of the nature of their cooperation and their problems. The desire for unity among the Christian groups in any one of these areas generally raises the question of the degree of loyalty

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to the historic churches of the old world and their confessions. Thus there is a constant and generally healthy tension between a growing concern for the unity of all churches and a desire to remain loyal to the basic truths of its own confession. This problem becomes naturally more acute where nationalism is rampant. You will find these people addressing themselves to the concern of church orders in these areas of the world recognizing in their discussions that this does not constitute an article of faith but it is in a realm of the practical church life. The Commission has therefore discussed episcopacy and presbyterial form of church government. The training of pastors and church workers is of pressing urgency in most of these churches. As the tides of the old religions begin to rise and the speed of industrialization increases, the need for a more adequately trained church leadership becomes even more and more apparent. These are among the many concerns which face the Commission on World Missions and I repeat again the fact that The Lutheran World Federation has at this point been able to provide both a forum and an agency for discussion and for common action in witnessing to the Gospel of Christ to the non-Christian world.

World Service.

Lutheran World Service is the result of Christian faith in action. It is the inheritor of the work of a number of churches and church leaders who were active after the first world war in meeting both physical and spiritual need. In fact, the work of these leaders actually resulted in the formation of the Lutheran World Convention in 1923 in Eisenach. The Christians of that generation saw in this need an opportunity to witness to the Christian faith and also an evidence of wanting to share in Christian love. The second world war, as we well know, resulted in an even greater need and a greater task. It is a glorious chapter in our church history to note that those churches which were able to act and free to share responded in those years of grim destruction by pouring out their gifts of love. Thus it was that my predecessor, Dr. Michelfelder, became the symbol of the giving and receiving churches of Europe and the Americas, not only for Lutherans, but for the World Council of Churches as well. We all know of the significant flow of goods from the churches of South America. It was then our task to feed the hungry, clothe the naked, give shelter to the homeless. Later we began to strengthen the life of the churches by reconstructing their houses of worship and their in-

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stitutions. Included in this program was aid to pastors, widows, children, printing of literature, the support of initiating evangelistic programs which had long been delayed, bringing into contact leaders of various churches and continents. This was world service.

One tragic result of the war was the fact that millions of people were rendered homeless and a new category of people and new terminology has entered into our common language, namely, the refugee. It has been estimated that there are 7 million of these refugees of the Lutheran faith coming mainly from Eastern Europe and Germany and now living in Western Germany, Austria, Sweden, England, France. In addition to those who have been assisted in migration to South America, North America, Australia and South Africa. Our initial efforts as a combined and cooperative work of Lutherans in serving refugees was to give aid in helping the displaced persons of Germany and Austria. This chapter is now largely at an end due in great part to the efforts of The Lutheran World Federation in assisting these people. Major efforts have also been directed in aiding other refugees to find new homes, new countries, new opportunities and new life. It can be reported here that in 1953 The Lutheran World Federation assisted more migrants than any other voluntary agency including the Roman Catholic Church. This program continues on an international scale.

It is interesting to remind ourselves that because the Lutheran churches were willing to create an agency like The Lutheran World Federation in these years and to support it with their gifts, it has been able to enter into an entirely new area of international cooperation and service. Millions of dollars of funds have been channeled through the so-called "voluntary agencies" of an international religious character. Both international governmental and semi-governmental agencies recognize the value and the experience of such religious groups as the LWF in carrying out these programs. Today The Lutheran World Federation receives the cooperation and is used as a channel of aid by the Intergovernmental Committee on European Migration, the High Commissioner for Refugees of the United Nations, the United Nations Relief and Work Agency of the Near East and the United Nations Korean Reconstruction Agency. These are only a few of the instances where such patterns of responsibility have been established.

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In speaking of refugees, one can not neglect the special situation of the Arab refugees in the Near East. As a result of the Israel-Arab war in 1948, 850,000 people were left without home, work and possibilities of gaining a livelihood. For six years these people have lived in tents, living a bare existence on the hand-outs of relief agencies. I am happy to state that our churches have responded to these needs to such an extent that in Jordan, which has the largest concentration of these refugees, LWF has given more aid than all the other agencies to these refugees largely Mohammedan. After six years these people are still living in tents without floor and with the hopelessness and discouragement that defies human description. It is no wonder that many of the recognizes Moslem leaders of that area of the world can say to our representatives: "This is the kind of religions that we understand which comes in the name of Christ to give clothing, food and medicine". We thank God that He has given us the possibilities of giving this aid. We do not know the future of this program, we only know that it has been a possibility to share in great need and to give witness of our Christian faith in action.

Lutheran World Service also continues the tradition of granting aid to minority churches in Europe. In the struggle of these churches in largely non-Protestant areas we as member churches have a responsibility to stand by their side in supporting their institutions, the training of their clergy and the continuation of a ministry to their diaspora. These are primary Christian obligations which we cannot and will not shrink from. We are grateful to God for this great outpouring of gifts in money, clothing, food and medicine from all our churches totalling well over 100 million Dollars in this period. No time in recent church history have we had greater evidence of the fact that Christian churches have a sense of responsibility. Our hope and prayer is that such faith in action will continue to characterize our churches as they work together in The Lutheran World Federation in the future.

Conclusion.

What I have said is largely a description of our present tasks within world Lutheranism. I have not attempted to give a complete analysis of our present situation. Long chapters could be written especially of our faith-

THE LUTHERAN WORLD FEDERATION TODAY (12).

ful pastors and congregations who live under persecution because they are Christians. We are particularly mindful of our many millions of brethren of the household of faith who live in Eastern Germany. Here in the heartland of our origins, and in a sense the heartland of all Protestantism, the issue between Christian faith and spiritual enemies is clearly and closely dawn. The struggle for the minds and souls of children and youth is particularly keen and sharp. However, our pastors and people are struggling to maintain their faith and the expression of that faith on all fronts.

We thank God for these faithful witnesses and also for the privilege that has been ours as churches to assist them in a small way. By this I mean small in comparison to the need and urgency but large in terms of gifts from our churches. In 1953 we gave over half a million dollars which does not include the tremendous aid given by Western Germans.

In a sense the churches of South America understand this subject better than most groups as you live in an area where Lutheranism is a minority group and where other similarities can be sensed. It is not alone in Eastern Germany that our brethren face the test of their faithfulness but in other European countries of the East and in the oriental lands.

God has placed in our hands for this generation a Gospel which still needs to be preached and taught. Essentially it is the task of all Christian congregations, people and pastors, to proclaim this in their homes, communities and countries. This is your task in South America. The Lutheran World Federation exists to help you ~~do this~~ more effectively. Our hope is that in sharing of theological insights, in service of one another, in keeping informed about our tasks, all of us can be strengthened to do our Lord's work with greater zeal and greater love and greater faithfulness. To this end we pledge ourselves to stand by your side and to go forward together in the love and knowledge of God.

REPORT ON REFUGEES

Mr. Fjellbu.

Being asked to give a report on the Refugee situation in Latin America, I found this very difficult, partly due to a limited knowledge on my side, but also partly because there are many here present who in their specific field of operation are familiar with the problems not therefore knows much more than I on this subject. I would therefore ask this gentlemen to excuse if I oftentalk very briefly and not to specifcly on subject were surely much more could be said.

I am under the impression that South America has allways been the land of great expectaitions, but also of frustration. Many peopel has arrived here the last eenturies with great hopes which were not ullfilled. This was often a result of the immigrant not beeing fit for this part of the world, or he came with to great expectations.

More often however he was pooled by local business peopel who saw the possibility of making money out of the new emigrant. It would be easy to give a long and well founded speach about how difficult it always is to get a new start in a new country or as expressed in a german sentence: The first generation will die, the second will always live in great need, and first the third will earn his bread.

And still I think it is justified to say about South America that it has given the emigrants good possibilities. Many peopel has arrived here without a cent, but was with there hard work built up a new living, in most cases much better than it would have been possible in their home country already in the first generation.

When talking about South America it is often forgotten that emigrants had a difficult time in any country and that it is first in this generation emigrants has been helped in US. by churches and friends as we know it today. This is not yet the case, in South America. On the other side however has the very special economic and political situation here given the emigrants after the war possibilities not known of before.

As far as I here been informed, most South American countries beeing "half neutral" suffered under the lack of impacts of industrial productions, from Europe and US living the last 2 wars most governments has therefore after 45 tried to build up local industries. For this they meded specialists from Europe. This way many refugees were braught be South America in the years after world war II. They were in most cases payed better than the local workers and get on better beeing Standard than they could hope to get in Europe. Still there were many complaints partly because they hefere in the new Russian occupied area had a better job, but partly also because here comming be a different culture they had difficulties in intergratin into society. buyway it is amasing how past many emigrants did get there feet on the ground here.

The past indies frialization of the South American countries were in most cases not built on on economically sound basis. There was not a due consideration given to the new material available power plants etc., and it was done so fast that the economic balance of the countries were damaged. A stream of farm workers went into the cities, which again resulted in lower farn oriductuib,

For a foreigner it is amasing how many farm products thus typical farming countries are importing. The governments has realized this problems and you can see a steadily ~~more~~ increasing interest for farming projects. This gives at present our refugees the greatest opportunity on opportunity that can be of as great importance as pressous the industrial specialists.

On this point there are minor differences between the different countries.

To start with Brazil. Brazil is generally speaking the freest but also the most complicated of them all. Most clearly expressed it was presanted

REPORT ON REFUGEES (2)

to me this way. Brasil's problem is a moral problem, 2, a political problem, and 3 an economical problem. The industrial expansion has not gone to the extreme here, and Brasil has also sufficient raw materials. On the other side is the need for farm products the greatest. Due to Brasil's richness has the government not yet seen the necessity to take all steps necessary to build up the farming for ex. it is p.T. impossible to get long term farm credits, they are usually for 1 year only and with very high interest. On the other hand are there in Brasil very little modern mechanized farming, which gives the european farmer an unice possibilitie. There have after the war only come very few european farmers to Brasil. I would like to mention 3 groups that have arrived.

1. The Menonites: They arrived practically without means partly before partly ~~before~~ after the war. They left their first settlement about 2 years ago and started a new in Parana. In this short time about 2 years have they through this work only built up a new settlement were they live better than the local farmer. It is amasing, but they have all arrived without requesting to much as a short and deecided to slay. They are very satisfied.

2. Still better results are shown by a group of dutch farmers, which arrived with some capital and could get a good start. They have settled down in the São Paulo area and in Parana 2-3 years ago. If you visit there homes you get the impression to be in Holland again.

3.) The third group are the Donau Sweden who came here with the help of Swiss aid to Europe and settled in Guarapava. It has been talked and written a about this settlement and there has been a of fighting in and about Guarapava. But Guarapava was more or less a best case for modern farming in Brasil, and had to go through all the difficulties, specially with local credits, which the first ones will to go throug.

A neutral farm expert sold however, that Guarapava from the farming side is succeded, or as they say here: Brasil is so rich that you can do nearly any mistake, and still there will be results. The Lutheran World Federation - World Service has because it is ware of the great possibilities of settling European farmers in Brasil - asked an expert in land settlements Mr. Aldert to work out a plan for a colony of 100 farmers in Parana. This plan has the advantage of luewing the mistakes present settlements have done, and can also learn from the positive side of this settlements. It was planed as a pilot scheme, and can even if it is not carried out be of great help to future settlements. But we sincerely hope the plan one day will become reality.

In Argentina they also has their farm problems; but more than one year the government has made great efforts to meet this problem. 20-30 thousand farmers from Italy has arrived due to an agreement between Argentina and Italy. Argentina is interested in an agreement with western Germany of the some kind. The italian settlers receive from their home country credits for 50% of the costs. The other 50% he will receive as credits in Argentina on the best possible conditions.

First when an agreement is made with the German government it would be possible for us to send lutheran farmers on a big scale to Argentina; at present however we have good possibilities, in placing single families in or close to existing evangelical settlements. It is here not a question of great numbers but it is the softest way, and the allready existing settlements of german and scandinavian backgrounds are very prosperous.

About Chile I am not going to say very much, partly because I n't know the situation to well, and partly because Chile at present it not an amigration country of to great importance. According to informations I have received, is the situation economically not so good in Chile as other places for our lutheran emigrants. On the other hand Chile has a rather european population and a very friendly one, which makes the emigrat feet more at home than in the other countries. At present the best opportunity to emigrate to Chile is through friends and relations.

Venezuela is possibly the country where the government is doing the

REPORT ON REFUGEES (3)

most for the emigrants and where the economic situation gives the emigrants the best opportunities. There is possible in a very short time to make a good living. The only great difficulty is the climate, which for a European farmer must be very hard. At present the emigration to Venezuela of Lutherans is very small.

We hope however that an agreement recently made with the local authorities and our office of the LWF, more emigrants can go to Venezuela.

As said in the beginning, there ~~xxx~~ exist many difficulties in connection with placement of northern Europeans in South America. Another problem is this: should we as church be negative towards emigration, or should we positively be engaged in emigration here. I have the impression that many people here in South America is somewhere between negative and neutral on this question. On the other hand I have been told that about 20-30,000 "wild" emigrants - those coming completely on their own, - arrive yearly in Brasil. Among them are many Lutherans specially from Germany. Some of them are able to find work and establish themselves others are lost in this new world. Many specially Scandinavians are able to be helped to go back home by their consulates. This is a fact which we cannot change. Both church and secular welfare agencies are trying to help this emigrants. But to my opinion, it would be much better if we as church could aid their with job offers already before they leave their home country. But this cannot be arranged by any central office of the Lutheran World Federation World Service here or in Geneva. This can only be done by local congregations who takes on them the aid of refugees as one of their responsibilities. Just here lies to my opinion a great new field and opportunity for the Lutheran congregations in South America. We have already seen an example therefore by the congregations in USA and the tremendous job they have been able to do.

Even if the difficulties in South America are considerably greater ~~xxx~~ I am convinced that it also to some extent is possible here and that the challenge to help will open hearts and ears and also give new life to the congregation here being small islands in the midst of other confessions.

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PANEL DISCUSSION

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Panel Discussion -- Pastor Dr. Heinrich Falk, Caracas, Venezuela

After about 20 years of pastoral service in Frankfurt on the Main, Germany, a city whose cultural traditions date back to the middle ages, I was called in January, 1952 by the Lutheran World Federation to start the work of a multi-lingual congregation in Caracas, Venezuela, the capitol of one of the pioneer countries of Latin America. I was called to serve the German-speaking chapter of this congregation, while a Latvian and a Hungarian pastor were called to serve respectively the Latvian, Hungarian and Scandinavian-speaking chapters.

What did we find in Caracas on our arrival?

A 90 year old tradition in church life, protestant in general, which had almost ceased to exist, whose members consisted almost entirely of German-speaking people. During the past 60 years this congregation had had 5 ministers, who had served the congregation for about 21 years in all. In 1930 the last minister of Swiss nationality had left Caracas. The membership had decreased to about 30 persons, congregational meetings had not been held for many years and the Church Council had shrunk to one member. The congregation owned no property, but it had a church building fund of about B\$ 65,000.-.

This decline in the evangelical church life was in contrast to the numerical and cultural increasing development of the country and especially of its capitol Caracas (population of Caracas: 1930 - 135,000; 1952 - 700,000). The total population of Venezuela, according to the UNO statistics had increased during the last 15 years 52%, to more than 5 million. This figure includes an estimated 15,000 European protestants.

The capitol city of Caracas presented the following picture: About 6,000 evangelical Christians were settled there, app. half of whom were of the Lutheran confession. According to their nationality they were: old settlers and recently arrived immigrants of German citizenship, Austrians, Volksdeutsche (Ethnic Germans without citizenship from Poland, Russia, the Baltic States, Rumania, Yugoslavia, Czechoslovakia), Swiss, Alsatians, Luxemburger, naturalized Venezuelans, Guatamala Germans, Mexico Germans, and a number of German-speaking peoples from Latin American States and a few from Asia and Africa, who had come to Venezuela, whose doors have been wide open for immigration since the end of World War II. These groups are not bound to-gether by any common national feeling or social or professional ties. However, they are of the protestant faith which can give expression in the German language and is able to form a congregational community life. Furthermore, there were app. 300 Hungarians of Reformed and Lutheran confession, app. 600 Latvians, a few Estonians and Finns, who are almost without exception Lutherans. We understand eachother more or less in every day conversation. In matters of faith our eyes are turned away from Rome and focused on the Reformation. In devotions and prayers we have not yet been able to come to complete communion, but we are conscious that we have common ties, which, being bound to-gether, can give us increasing strength in congregational life, if we hold to-gether in matters of faith.

After the arrival of the Latvian and Hungarian pastors in Venezuela in June and September 1952 respectively, we continued our efforts to form a definite constitution, which was adopted by the congregation on Reformation Day 1952. We felt at the time and realize now with certainty, that we had formed only a provisional constitution.

WE REALIZE TODAY, that it was useful and beneficial for us to decide on a provisional constitution. We were privileged to direct the forces of Protestantism in our place and situation towards the starting point for collective cooperation, which is well adapted to overcome the often destructive division into nationalistic language-groups. How important in an almost entirely Roman Catholic country.

WE REALIZE TODAY, that it was useful and beneficial for us to unite solemnly and unequivocally in the evangelical-lutheran confession. Our common focus is Wittenberg. In our cooperation we have not only grown numerically, but have also strengthened our confessional ties.

WE REALIZE TODAY, that it was useful and beneficial to adopt the national Spanish language as the official language of our congregation, although we prefer at present to use the German language in our conferences and meetings. Our constitution, protocols and documents, which are already drawn up in Spanish, will thereby become rooted in a language in which they eventually must assert themselves.

WE REALIZE TODAY, that it was useful and beneficial to allow room for linguistic chapters in the respective mother tongues of the members, but to place these chapters under the responsible leadership of one entire congregation. This represents more than merely a federation of chapters. In the event that one or more chapters would lose their mother tongues in coming generations, the generation would not lose its church. The entire congregation, whose official language is Spanish, guarantees the rights and the room for a smooth and orderly development in this direction.

WE REALIZE TODAY, that it was useful and beneficial to provide for a representation in the Church Council according to the numerical strength of the chapters, but, on the other hand, to safeguard the interests of minorities by the power of veto.

WE REALIZE TODAY, that it was useful and beneficial to provide for individual chapter councils, which are responsible for the spiritual life and for some of the financial obligations of their respective chapters. They also elect their pastors and present them to the entire congregation for the issuance of their calls.

WE REALIZE TODAY, that we have important tasks in the future in connection with the inner growth and outward development of our congregation.

a) A number of special occasions (Reformation Day, Installation of pastors, church holidays, etc.) unite us in common church services. They reveal the world-wide scope of our Lutheran heritage. On these occasions the sermon is preached now in the German language, for it is still the language most closely related to the mother tongue of the majority. The Confession of Faith, the Lord's Prayer, the hymns and the presentations of the choir are spoken or sung each in his mother tongue. No set rule dominates here, but only the intention to develop a living faith.

b) We are in the process of erecting a church, parish house and parsonages. Supposing that it would be possible today for the numerically strongest German Chapter to finance alone such an enterprise, it would be regrettable if our brothers-in-faith would only become guests in the church and not be at home there. We are too well aware of the fact that members of evangelical minorities, who do not have active participation in the development of a congregation, are exposed to the danger of being absorbed by the dominating catholicism. In Venezuela, during the past 90 years, due to the lack of a unified evangelical church life, a considerable number of protestant families have already been absorbed by the Catholic State Church. 60 years ago Danish, Swedish, Dutch, Swiss, and German protestants had the vision of a united evangelical church life. They were the forerunners of the idea of the Lutheran World Federation, but revolutions and wars were God's means of establishing new order among His children.

Finally, future tasks are looming before us:

1) Linguistic chapters will be of diverse duration. It must be expected that in the foreseeable future there will be a necessity in Venezuela for the preaching of the Gospel in Spanish in our church. It can only be expected that chapters, in losing their mother tongue, will turn to Spanish. But there will remain the chapters who represent a world language and those who serve language groups - like the Scandinavians and North Americans - which are composed of people who are in Venezuela for a limited time during a business contract.

2) Therefore we are concerned about the coming generation of pastors, who must be fit for the tasks of service in our congregational life. The present pastors in Venezuela are for the time being adequate, but will no longer be ten years from now. Do not let us deceive ourselves into thinking that a merely Spanish-speaking pastor can be placed next to a merely German-speaking one. The language line does not cut through the congregation, but through the family, yes, even through the single member in the course of his life. No pastor can serve our congregation in ten years, if he speaks only pidgin Spanish or pidgin German besides his mother tongue. We need pastors who are able to constructively use at least two world languages. Or should our multi-lingual congregation, which has been planted under great sacrifices and devotion, disappear into a one-language congregation?

Proposal to the Lutheran World Federation-Latin America Committee:

To enthruse two young missionaries or theologians, who have completed their studies, to attend the University of Caracas for two or three years in order to study Spanish literature and philosophy, with the aim of attaining an academic degree there. Then they would be properly prepared for a call to our congregational work.

PANEL DISCUSSION
"MULTI-LINGUAL LUTHERANISM"

In the Metropolitan City of Buenos Aires, with approximately four million inhabitants, one would naturally expect to find people of all nationalities. However, one is surprised to find so many Lutherans among these inhabitants. In almost any given month during the year in "Redeemers" Lutheran Church five different language groups gather for worship. On different occasions each group meets in the new auditorium to celebrate national and religious holidays. It is a very unique situation for the United Evangelical Lutheran Church in Argentina to be able to serve these different groups by calling pastors from Europe to join the Argentine Synod and minister to these people in their individual languages. Perhaps in no other country in the world would one find in so young a church, Lutherans being ministered to in such a variety of languages.

Spanish is the official language of Argentina and of the United Evangelical Lutheran Church. At 9 o'clock in Redeemer's Church, Villa del Parque, services are conducted in Spanish. Immediately following this service, the Germans gather for their service at 10:15. During the month at afternoon services the Latvians, Slovaks, and Hungarians worship in the same building. In spite of language barriers it is amazing how well these different groups understand and get along with one another.

Not long ago one of the pastors traveled to the interior Province of Misiones to visit three German speaking congregations. It took him four hours by air to reach Posadas, the capital of this new province. The other two congregations in Eldorado were reached by bus. The eight hour trip was interesting but very tiring over those rough narrow hilly roads.

This pastor was surprised to find in this "greengold" country so far from Buenos Aires what he called the "Lutheran World Federation" in miniature. There are Lutheran immigrants from Germany, Hungary, Poland, Russia, Yugoslavia, Austria, Sweden, Denmark and Norway. There are 17 nationalities represented in the Farmer's Cooperative in Eldorado.

At a wedding which was solemnized during this pastor's visit to Misiones one can observe that it is impossible to isolate a language group by itself. What took place that day at that wedding ceremony is what the United Evangelical Lutheran Church hopes to achieve with the different language groups. He observed that the church building was erected by funds received from the United Lutheran Church in America. The congregation and the pastor are members of the United Evangelical Lutheran Synod in Argentina. The official language of the congregation was German but at this wedding, the hymns were sung in Danish, the liturgy was read in Spanish, the officiating pastor was Swedish, the bride was Argentine of Danish parents, and the bridegroom was born in Argentina, the son of a German father from Hungary and an Austrian mother.

The difficulties that are encountered among these different

language groups in the synodical organization should be noted. Perhaps the most difficult problem is that of communication. The only common language is Spanish. In many cases this language is foreign to all. People are trying to express themselves in a language which they can not fully understand and which they speak haltingly. In the heat of argument nervous tensions are produced which would not exist if the same conversation could have been carried on in their mother tongue. Many misunderstandings are the result of ideas expressed and listened to in a foreign language.

Another tension falling into second place in the list of difficulties is felt when the problem of 'how to make the foreign groups Spanish as soon as possible' is discussed. This is not so much a language problem as it is nationalistic. The foreigners are criticized for not accepting the customs, habits, and language of their new country, therefore they are branded extreme nationalists. The foreigners see in their Spanish brethren this same nationalistic feeling for the Spanish language, customs, and habits. A German immigrant faced with this double problem found a very diplomatic solution when he said: "I love my homeland like I love my ~~wife~~ and I love my new country like I love my ~~mother~~".
wife *mother*

Most of the members of the foreign language groups are recent immigrants who have come to Argentina because there was no other country open to them. They find the culture of this new land much below the standards they have known in Europe. Many customs and habits which their children are learning are repulsive. This dissatisfied feeling is carried into their church life. However, had these immigrants come with a spirit of pioneering and by choice of their own election the work of the Church would be much easier. Thus the task of the church is to help these people find peace and happiness in this new land by helping them adjust to this new life through the conservation of old customs related to their worship services in their own languages. Many problems are yet to be solved but the golden word is "patience". As the Church bears forth the fruit of the Spirit in longsuffering, gentleness, goodness forgetting to be desirous of vain glory, provoking one another, envying one another; for then we know that all things work together for good to them that love God.

CHILE

C I R C U L A R

The Task of our Synods.

The task of our Synods is decidedly not different from that of any other Evangelical-Lutheran Church: to preach the pure and true Gospel and to administer properly the holy sacraments.

This task we must fulfil in countries predominantly Roman Catholic and in congregations whose members often vary greatly as to origin, language and ecclesiastical tradition.

Hence :

a) Our ecclesiastical work must consist in making clear just what God has lavished especially on our churches. We cannot work without a clear theological base to go on. And what we need for our parish members is plenty of evangelical-lutheran literature, so that they may become aware of the particularity of their faith and the task of our Church.

b) Our children are often exposed to Roman Catholic and rationalistic influences, according to the schools they attend or the neighbourhood they live in. The best solution is to found good denominational schools. Where that is not possible, they should acquire by means of religious instruction, perhaps on their free afternoons, a good store of chorals, biblical passages and psalms, knowledge of the Bible and the Lutheran catechism.

Sunday School will adapt them to congregational life, at the beginning as a "Juvenile Congregation", and then as fully authorized members of the parish.

c) The centre of all is the Sunday worship service and Bibel work. But we must not forget that we are the Church of the Gospel and of the Sacrament.

Ministrations (baptisms, marriages and funerals) are important. On such occasions, we reach the ears and hearts of many who do not belong to any church, also of many Roman Catholics of the country. Without our meaning it, these solemn acts have often the effect of mission work.

d) As long as our congregations were homogeneously constituted, their members became acquainted with one another at the gatherings of the clubs formed not from a denominational point of view, but from a national and, especially social one. Owing to the intense postwar immigration of Lutherans from the different countries in Central and Eastern Europe, there have been, in many cases, changes in this respect. The question is to create just for these immigrants a home through the Church and to make the church their home.

On the other hand, we must be disposed to learn from them what experiences the War and post war period have given them in matters of faith and what they are contributing in ritual and liturgic wealth.

We need more than ever places where the congregation may have not only outward, but also spiritual communion (Parish houses).

e) The term designating the Lutheran Church as the Church of General Priesthood, must become a reality. What "stewardship" means has not, by a long way, been fully exhausted in our Synods. In this connection, besides the collaboration in the reading of worship service, Sunday School, religious instruction, curacy work, ministering to the sick and poor, social visiting, there also the reproduction by special apparatus of sermons to be sent to people at a great distance, the collecting of contributions, etc.

f) South America is very prone to individualism. Obligations are not acknowledged very willingly. It is the task of our Synods to lead the way to the real church against communal egoism and congregationalism. Moreover, we must learn to become conscious of our solidarity with the Lutheran sister

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The Task of our Synods.

churches of the Continent and the whole world, and also of the entire evangelical Christianity and to intercede for one another by prayer, spiritual exchange and selfdenying love.

g) It is incumbent on the Synods to found new pastorates, in case the growth of the parishes and the great extension of the parish districts should make it necessary, and to assist in their being able to dispose of the necessary modern means (cars, film apparatus, apparatus for poligraph reproduction, etc.) with which to facilitate their work. As there really is a dearth of pastors and as every pastor must have a still greater command of the language of the country, the Synods should club together and found their own seminaries for pastors, as well as deacones homes (according to the example of Brazil).

h) "A city bilt on a high hill cannot remain hidden". Our work is being closely watched by the Roman Catholic Church of the country. On the other hand, a good congregation is a living testimony of faith. Their mere existence has a propagandistic effect. Many a person not belonging to any church or not finding satisfaction in the Roman Catholic Church, seeks it with us. The question is whether we should go forward and do direct and conscious mission work must be studied ever anew. At any rate, the entire development obliges us to be bi-lingual.

On the other hand, we must not be too quick in giving up the native tongue of the immigrants. People coming to the country throw off a great deal of what formed part of their former life, very often their faith. Therefore it is our duty to see that they grow as fond as possible of the church they find in their new country and to feel at home in the church. For this reason, prayers and sermons should be held for a longer time in their native language and they should be given the opportunity to sing their old hymns and keep to their ceremonial rites.

i) It is our intention to cooperate seriously as good evangelical Lutheran Christians in the building of our countries. We do not wish to interfere in their politics, provided it is not a matter concerning the right of our preaching or decisive problems Christian ethics.

We thank the Mother Church and the Lutheran sister Churches for their cooperation in our tasks. May God give us the right spirit!

P: Karle

THE TASK OF OUR SYNODES

BRAZIL

The task of our Synodes is to spread the Gospel of Jesus Christ. What is necessary to fulfill this goal in a situation conditioned by its history and environment? The four Synodes of the "Synodabund" came to life after individual parishes, which had been established since 1824 when the first German settlers arrived, got together. Even though there was a pastor among the first settlers followed by others, the "Mutterkirche" began sending ministers regularly only about 1860, and only about 1886, after several failures the foundation of the Synode of Rio Grande do Sul took place when 15 parishes merged. Actually these first 40 years, even considering the presence of a few ministers, were a vacuum in our church history. With their own means the immigrants tried to fill this gap as well as they were able to. The result, however, was widespread apathy, indifference, and superstition, to the extent that the pastors who were sent overseas by the "Evangelischer Oberkirchenrat" or the "Martin Lutherbund" in Bremen, encountered many settlers without church affiliation.

Up to the present day the individual Synodes bear the consequences of a whole generation without religious guidance.

The ministers, because of their reduced number and the wide scattered communities, had to apply themselves more than it was humanly feasible.

Only a misinformed person would criticize their shortcomings in that they concentrated their activities exclusively on protestant settlers and their offspring, and not on missionary work among the natives. Their work which was nothing short of missionary and their patient educational activities were already an enormously heavy load for their capabilities.

The language was not a ~~xxx~~ problem. The immigrants had to provide for schools and teachers themselves and so their native language remained for almost an entire century the language of the protestants. Up to the 1st. world war, people of protestant descent who could not speak German were an exception. Since the 1st. world war, when, for the first time, national hate turned against Brazilians of German descent, the language problem became evident. The church could not use exclusively German as soon as it became evident that members of the individual parishes or their children were not familiar with it any more. Moreover, it is difficult to detect what language people actually understand in a land of so many different settlers. In this respect the Synode of Rio Grande do Sul has unbelievable difficulties. Since the total nationalization by the State in 1938, the entire educational program is in Portuguese. Families in the interior of the State still speak German. The result is that the young generation many times neither masters German nor Portuguese completely. All this adds up to the fact that first of all

the church has to create a common means of understanding and communication. There are only a few parishes in our Synodes where one language suffices. The ministers are obliged to use both of them most of the time.

Our Synodes grew and developed because the "Mutterkirche" or its institutions (Ev. Gesellschaft Barmen, Ev. Oberkirchenrat, Martin Lutherbund) followed their members into foreign lands and continued to provide for them. They cannot be thankful enough that the "Mutterkirche" in an ever increasing manner, cared for them as a real mother. They have to recognize that this interest was not authoritarian in nature, but directed toward the establishment of independent churches. The total provident care of the "Mutterkirche" did not always encourage the same feeling of responsibility in the parishes toward their Synodes. Every "Mutterkirche" has to delegate responsibilities to young churches and their parishes step by step and at the right moment. It might happen through adverse circumstances and without previous notice that the whole responsibility falls upon them as it happened in our Synodes during the 2nd. world war.

A Synode has as much autonomy as its members are ready and capable to recruit people and means for its entire church work. This readiness cannot be created. It is an outcome and an answer to the word of God. Therefore the paramount objective of the Synode, as a growing church, is to do everything possible to secure the spreading of the Message. It is never too early to provide for native preachers. For the Synodes in Brazil there is hardly anything as important in their entire history which compares with the founding of the Theological Pre-seminary of the Synode of Rio Grande do Sul in 1923. During the 2nd. world war, when about 1/3 of our ministers were held in concentration camps, the Pre-seminary graduates went out into the parishes. In 1946 the Theological Seminary was established and 25 ministers have graduated so far. Both these institutions are an expression of the common objectives which the individual Synodes united in the "Synodabund" entertain.

To ensure the spreading of the Message, constant care should be taken to provide the pastors with adequate rest and security. Therefore, organizing vacations for ministers and their wives who frequently suffer from loneliness, regular conferences, encouraging visits and printed matter, are considered objectives of the Synode. This also includes financial help through the emergency, pension, and educational funds, and facilities for longer rest. Another significant feature of the Synode is the cooperation in setting up salary schedules.

To ensure the spreading of the Message, the Synode encourages parochial schools whose teachers are educated in one of its own institutions officially recognized by the State.

The "Diakonissenmutterhaus", subsidized by women's auxiliary societies, educates native "Diakonissen".

Autonomy of the Synodes also means that the total church work is carried out by the individual parishes. The duty of each Synode is to foster understanding in the parishes toward this total work. This is only possible through trust and understanding. Persistent and loyal educational work of many individuals bore fruit plentifully. The achievements of the parishes for the total work of the Synode have also increased: funds each member of a parish contributes, augmented considerably year after year, and so did the collections. Besides these regular contributions there is the "Hilfsverk" whose aim is to encourage church work and to undertake to solve new problems, using regular voluntary contributions.

It may be pointed out that, from the beginning, the parishes showed a strong feeling of autonomy and their responsibility for the total church work is constantly growing.

Presently our Synodes face an ever increasing number of unsolved problems. To achieve more positive results in spiritual guidance we have to make it our objective to work toward smaller parishes. Some of them, especially in larger cities should have at least two ministers: only then definite outcomes can be expected. From these results alone can we expect a transformation from the merely traditional to a personal and responsible Christian world. The Synode should follow those who migrate into newly opened regions, to forestall another void. In the great migration from the farms to the cities the number of pastors has to be sufficient to reunite the scattered members. Due to the Universal military training laws one more aim of our Synode is to care for the protestant soldiers. Another pressing problem demanding attention is an organized spiritual guidance for students.

All this demands more help and cannot be done in one's free time. It deeply concerns the administration of the Synode itself. The time might have come to set up a new supervisory and organigatory body to help the present one.

These problems and objectives are faced with such a lack of personnel that it is just impossible for the Synodes to attempt to solve them. To keep up the present standing every available help is already overburdened.

Nevertheless, the intensification and widening of church work and the supply of enough spiritual guidance are basic prerequisites to solve all the other problems.

May it be said again: the most pressing problem of the Synodes is to provide for a sufficient number of ministers with adequate professional training.

Having often been asked why we should carry on missionary work in predominantly Roman Catholic countries, I have purposely stated the theme in this way, for I believe that we have a witness not only in Latin America but also to Latin Americans. Thus stated, the theme involves a missionary challenge.

The Great Commission of Matthew 28:18-20 knows no boundaries. But there are those who sincerely fear that by doing direct missionary work in a "Catholic" country we are in conflict with the principle expressed by the first great Christian world missionary: "Thus making it my ambition to preach the Gospel, not where Christ has been named, lest I build on another man's foundation" (Rom. 15:20).

Let me say at the outset that it depends on what we understand by the phrase "where Christ has been named". It also depends greatly upon the nature of the local approach, be it among Protestants or Catholics.

Notwithstanding its lamentable distortion of the Gospel, we recognize Roman Catholicism as a part of Christendom and hence do not rebaptize converts who come to us from that faith. We discard only that which is in open conflict with the Word of God and all that tends to focus the devotion of the believer on things and persons other than Christ. While we regard the Roman system as antichristian, we do not necessarily infer that Roman Catholic believers are not Christians.

While we confess that the church exists where the Gospel is rightly taught and the sacraments are rightly administered, we also admit its existence in the midst of error and apathy throughout Christendom. The church's true manifestation is seen in direct proportion to the fidelity with which the great commission of Christ is carried out.

No Lutheran will deny that this true manifestation of the church exists in so limited a form within the pale of Romanism as to make it extremely difficult for the individual to come to the true faith in Christ as the only and all-sufficient Savior of man. We need only think of the difficult and tempestuous struggle through which Luther passed before finding rest in the assurance of justification by faith. In that struggle the Reformation has its origin.

The reason for the Reformation is the same reason which necessitates the Evangelical missionary witness in Latin America today. To deny this need and our responsibility for the Roman Catholic world is to deny that the Reformation has justifiability. We need not apologize for the historical aspect of our existence. We trace our origin clearly and directly back through the ecumenical creeds to the apostolic church and its Divine Founder. And even in speaking of denominations or the existing divisions within present-day Christendom, we are about a generation older than the Roman Catholic Church. As a denomination, we date from Augsburg, 1530; the Roman Catholic Church from Trent, 1545-63. If the reformation was justifiable in the 16th century, its message is not only justifiable but urgently needed in the twentieth century when we face not only the errors so tenaciously defended at Trent, but also those of the subsequent dogmas, each one of which militates against some important phase of our faith in Christ as Savior and Lord, and consistently diverts the devotion of the individual from Christ to Mary. Since Trent, Romanism has increasingly become less Christian and more Marian. This trend is obvious even to the casual observer of Latin American Romanism. Even in the observance of Ascension Day, Corpus Christi, and the Sacred Heart, when one would expect that Christ should be the object of honor and devotion, it is Mary who "steals the thunder".

Not only in the spiritual but in the social application of the Gospel has Romanism proved inadequate in Latin America. Illiteracy, intolerance and injustice exist in proportions that are a too eloquent commentary on the four centuries of unimpeded Roman Catholic sway in this continent. Let me refer to a few practical aspects of this problem as seen in Colombia:

OUR LUTHERAN WITNESS TO LATIN AMERICANS (2)

With Colombia's population at about 12,000,000, 2,800,000 Colombian adults are illiterate, and 1,400,000 of Colombia's 2,331,286 children between the ages of 7 and 14 years are not in school for lack of facilities to educate them. Only one out of every 100 children in the rural areas who start primary school reaches the fourth year of instruction. In spite of these figures (taken from the May 21, 1954, issue of "El Tiempo", Colombia's leading daily), 110 Protestant schools remain closed on the Colombian mainland. Contrasted with this are the Islands of San Andrés and Providencia (Colombian territory in the Caribbean) with almost complete literacy in spite of more adverse economic circumstances. The inhabitants are at least 85% Protestant.

While the Catholic hierarchy here insists that Colombia is not a "mission field" (for Protestants), the Colombian government signs a concordat with the Vatican in which nearly 3/4 of the country's area is designated as "Mission Territory" where the Roman Catholic Church enjoys the exclusive right to educate and where severe restrictions are placed upon Protestant worship. This, in spite of the scarcity of Roman priests in this area. "For this vast region, 331,000 square miles, containing 1,064,000 people, there are 200 Roman Catholic missionary priests. This means that each priest must oversee an area of 1,660 square miles of difficult terrain in which there lives an average of 5,323 persons" (CEDEC Bulletin Nº 12, Nov. 30, 1953).

It should be borne in mind that the concordat and the clerical formula on religious tolerance, as accepted by a vote of 8 against 6 in the committee on constitutional studies, stand in sharp conflict with the declarations of religious liberty of the United Nations and the Organization of American States, both of which are subscribed to by Colombia. This discrepancy is explained by the official Roman Catholic position on religious liberty; namely, that of accepting religious liberty according to Protestant principles where Catholics are a minority and of denying the same freedom according to Catholic principles where Protestants are a minority.

While Lutherans in Germany open their churches and homes to Catholic pilgrims at a religious rally, 43 Protestant churches and chapels in Colombia are laid in ruins by priest-incited mobs, and 52 Colombian Protestants die as martyrs.

Luis E. Nieto Caballero, outstanding Colombian writer, concludes his recent powerful appeal for religious liberty with the following words: "Twenty thousand Protestants in a country of 12 million Catholics ask to be allowed to live in peace, to worship the Creator as they understand Him, with the singing of their psalms, with the reading of the New Testament, with the preaching of works of mercy, with the recital of the Beatitudes, with something equal to and at times superior to that which is said from the pulpits of Catholic Churches.

"Why don't we let them? We ought to feel like brothers to them, in a Christian sense; or like friends, in a republican and human sense. How frequently, and in how many ways are they not better than we!" (El Tiempo, April 20, 1954).

Let it be said once for all that our message is a positive preaching of the Word. We do not attack the Catholic faith from our pulpits, nor do we directly proselyte faithful, practicing Catholics. The great majority of Colombians, even though nominal Catholics, are not active in the voluntary practice of that faith. Some are definitely anti-Roman. It is especially toward this indifferent or anti-clerical majority that the Evangelical message has been directed.

Nearly a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today 23 different Protestant mission organizations are working here, in nearly all parts of the country.

The CEDEC (Evangelical Federation of Colombia) Census Committee reports a Protestant communicant membership of 12,000, a weekly attendance at religious services of over 50,000 Colombians and about 750 foreigners. It estimates the total Protestant constituency at over 100,000 people.

Lutheran Work had its beginning with a small group of independent Lutheran missionaries who came to Colombia a decade and a half ago. They had gathered eight or nine groups of believers and opened a Bible School when the present mission of the ELC and the UELC became responsible for the field in September of 1946. A change in government took place that same year, which led to the desperate politico-religious struggle which still prevails in the country. In the persecution and civil war which swept the country during the years of 1948 to 1953, most of these rural groups of Christians were scattered and their chapels destroyed, before they could be formally organized into congregations. This fact, together with our insistence upon thorough instruction for membership, explains in part the small number (about 300) of actual members on record. (The number of "sympathizers" would be several times this number). It meant starting over again. In 1949 our Bible Institute was moved to Bogotá where our first service was held on Easter Sunday of that year. Now a beautiful new church has been built in the capital. The congregation has a confirmed membership of over 60 and an average attendance of 100 at Sunday worship.

Our present staff consists of 14 foreign missionaries (counting missionary wives), four Colombian pastors and evangelists, and five Colombian teachers. The Colombian workers have been trained in our "Instituto Bíblico-Cultural". Two of them have completed seminary training at Concordia Seminary in Buenos Aires. A third, our delegate to this convention, is in his second year of theology at the same seminary. Another prospective candidate for the ministry is studying in the United States.

A literature committee operates on our field which has translated and published a number of important works. Much emphasis is put on this program.

We believe that the Lutheran Church with its solid foundation in the Word of God, its biblical position on the sacraments, and its rich heritage of liturgy and hymnology is better equipped to meet the needs of Latin America than any other Protestant church. As Lutherans we feel conscience-bound not only to serve Lutherans of foreign extraction in Latin America, but also to witness to the Latins themselves. I am not sure, however, that our direct missionary approach will prove the most effective in the long run. When the congregations of European origin outgrow their present existence as foreign islands in Latin America and become an integral part of the life of this continent, they will become a most powerful missionary force. This hope is borne out by the history of Lutheranism in North America, where it is no longer a "foreign church" and is now receiving into its congregations, by the thousands, the unchurched from all national backgrounds. Incidentally, there is an approximate gain of 4 Catholics to our ranks; over against one Lutheran lost to the Roman Church. We do not seek them out. They come to us. It is not to be expected that the gains in Latin America would be greater if our door is open and if the young people are ministered to in the language of the land.

We are here to join hands from sea to sea, from north to south, in the common cause of an imperishable faith. May God fire our souls with the undying fervor of His love.

Arnfeld C. Morck.

THE MISSIONARY ENTERPRISE

Missionary work of the American Lutheran Church among Spanish speaking people has its origin several decades ago in the state of Texas, USA. In fact its origin is the fruit of faith of a consecrated Lutheran family, who lived near the Mexican border, and saw the dire physical need of these people. In trying to administer to the needs of these people, the deep conviction awoke in the heart of this family, that the real need after all was not physical but spiritual. So in a very humble way these good people began to teach the small children who used to come to their home, and later also the adults in their own homes, the precious Word of God. Through biblical pictures and Bible stories, often by means of an interpreter, the people heard the Word of God.

Later the work was officially recognized by the Church, funds were appropriated and a missionary was called. From this small beginning the word was extended to other parts of the southern boundary of Texas, and missions were established. The work in Texas today is still largely concentrated along the Mexico border in the southern part of Texas. Here also today we have our Lutheran Bible School, erected in 1948 for the purpose of training Spanish speaking young men and women for missionary work.

Missionary work in Mexico itself was launched officially in 1945. Especially through Lutheran literature and Luther's Small Catechism men were brought to a knowledge of the position and doctrine of the Lutheran Church. To these men who today are consecrated pastors and missionaries of our church, the Lutheran Church filled a need which they had for a long time. They had been workers in another denomination for a few years, yet when Lutheran literature fell into their hands, they knew they had at last found what they were looking for.

Thus the solicitation came to our church from them personally, for additional literature and training, and an opportunity to become members and workers of our Church. The late Rev. Rene Gonzalez, who for several years worked in the southern part of Mexico, the Rev. David Orea Luna, missionary and writer, the Rev. Roberto Trejo of Guadalajara and others, who today are missionaries in Mexico, came to us and today are missionaries in their own country.

As far as the missionary work of our church in Mexico is concerned, the first mission was located in the state of Chiapas, city of Tapachula, in the southern part of Mexico. A nationalized church and parsonage building today takes care of the need of the people of this city. This mission was begun in 1945.

Mexico City, the center of activity in Mexico, was of course a logical place to plant the second mission. Late in 1947, Pastor David Orea Luna arrived and in the southern part of the city began his missionary activities. In 1951, a combination chapel and parsonage was dedicated, which also has been nationalized according to the laws of Mexico. We have a fine congregation here.

In addition to this center of work of our Church in Mexico City, we have two additional missions, one in the central part of the city, and the other in the northern part. There are a total of three pastors and two parish workers (ladies), in these three missions.

You realize that here too the "Amanecer", a monthly periodical is edited and printed by Pastor Orea Luna, as well as the quarterly "Mensajero Cristiano", which contains the International Sunday School lessons. Both papers have been well received in many parts of Spanish speaking countries.

The third center of work is Guadalajara, Jalisco. Here an interesting experience took place. There was a group of twelve people, who wrote a letter to our church, stating they were meeting in the homes of friends to read the Word of God and for prayer. They inquired whether our Church would be able to send a Missionary into their midst to break the Bread of Life for them. We were able to do that, and in June 1951 Mr. Roberto Trejo, who

THE MISSIONARY ENTERPRISE (2)

at that time was studying with us in the States, was sent to begin work. The work of Pastor Trejo was greatly blessed by our Lord, and after a few short years there is a fine flourishing congregation in Guadalajara. In March 1954 the Lord permitted us to dedicate a church and a parsonage. That became our third nationalized church in Mexico.

In addition to the above mentioned missions, we have begun work recently in Veracruz, San Luiz Potosi, Tenic, Nayarit, and at the present time we are sending missionaries to the state of Sinaloa, where the congregations of Rosario and La Rastra, founded by the World Mission Prayer League, upon their own request, were received into our Mexico Conference.

Recently also our missionaries in Mexico organized a Conference, which has functioned very well. The Lutheran Church in Mexico is becoming known in many places and is being respected as a Church. One of our pastors in Mexico recently stated: "The Lutheran Church has been established in Mexico and is here to stay".

It has been the consistent policy of the Board and Commission of our Church who are charged with the work in Mexico to carry on the work under the existing laws that govern religious or Church activity. We have called only native born Mexicans as missionaries and pastors, as specified by law, and we have nationalized our churches as soon as possible after property was secured in order that work may be carried on more freely and publicly.

The Lord has protected our missionaries and their loved ones from harm and danger thus far, for which we thank Him. Even though there have been obstacles placed in the way of extending Christ's Kingdom, there has been no direct persecution of our men.

At present our Church has fifteen missionaries in Mexico, all native born Mexicans. Some of these are interns, working under the direct supervision of our pastors. The one thing that has so vividly impressed itself upon our mind since we opened the first mission in Mexico, is the fact that the Lord has definitely directed the work. He has time and again brought to our door consecrated men, and also women, who were willing to offer themselves for the cause of Christ in their own land. The Lord has opened many doors and is still doing so today, and given us the opportunity to enter. He has blessed the work richly. Thank God for the field and for establishing the Church in a land that is in such great need for the Gospel.

That there is great need for continued and increased missionary work, is very evident to anyone who is acquainted with Mexico. It is felt everywhere, in high circles and among the poor. The Gospel only can fill the need of these people. People are searching for the One Thing needful. This is evident from the letters received, for instance in response to the literature sent them, especially the "Amanecer". It is also evident from the fact that Bibles, Testaments and Bible portions are in demand.

We have had numerous people from Mexico in the states during the recent years, people who migrated in search of work. Some of these found our missions, and attended very regularly. When they had to return to their own land, they brought with them the Gospel they had heard in our churches. Not only that, but they also desired that others hear the Word. So contact was maintained between them and the pastor who served them. By means of literature sent them regularly by the pastor, or by means of calling people together for prayer and reading of the Word of God, the Good seed sown in many places will bear fruit.

The Lutheran Church has a definite call to preach the Gospel in Mexico. The fruits that the Lord has granted our men during the few years they have labored, have set them on fire for the cause and the spreading of His Kingdom. May we be there with the proper provisions as the Lord opens the doors.

REPORT OF THE EVANGELICAL LUTHERAN CHURCH IN H3RU (2)

post in the diaspora congregation. Influenced by unchristian philosophies of life congregational life suffered. In 1941 an earthquake destroyed the church at Callao, Pastor Pfaefflin left the country in 1942 because, due to the measures taken on account of the war, church life came to a standstill. It is indeed rare that a capable pastor with a deep Christian conviction has experienced the tragedy of his vocation as did Pastor Pfaefflin. From his work we can learn that success in a congregation is not measured by the number of its members but by faithfulness in the service of the Master. From 1942 through September 1950 the congregation was again without pastor and depended on Pastor Earle (Santiago, Chile),

In agreement with the first chairman, Mr. P. Paulsen, and Dr. Carl Lundquist, now Executive Secretary of Lutheran World Federation, Pastor Barle reorganized the congregation after the war and made the economic and financial preparations necessary to call a pastor. The congregation met with the provisional church council (members: Mr. P. Paulsen, Mr. Horst Dickudt, Mrs. Reserl Tidow and Mrs. Duenner) in 1949 and authorized Pastor Karle to look for a pastor for the Lima congregation on his trip to Germany. On August 29, 1950, Pastor Willy Laasner arrived by plane in Lima. Up to then he had been pastor and religious instructor at Ulm. He went to Lima via the United States where he had been invited by the National Lutheran Council in New York. He set up a small chapel in a private home and occupied a four-room apartment on the second floor of the same building. The congregation consisted of 80 contributing members. Today the congregation has 310 contributing members with a church, a parsonage and a parish hall, the dedication of which will take place on August 1, 1954.

Statistical Information,

The number of contributing members with voting power has increased from 191 to 310 in the last two years. In total our congregation now counts 950 baptized members? as follows:

	Contributing Members	Baptized Members	Church Service in 1953.
Lima area	310	810	40
Arequipa	11	74	2
Casa Grande (Trujillo)	10	40	2
Cuzco	5	20	1
La Oroya/Inca	5	20	1 each

On the average 70 persons attended the Sunday services in Lima. On Christmas Eve and Confirmation day 250 visitors each were counted.

Approximately 15-20 verses per month. On Good Friday and New Year's Eve the number of communicants reached 70 - 80 persons,.

b) In the past year 25 girls and boys attended the confirmation classes? two of them were taught in Spanish. Sunday School was attended by 10 - 40 children. Six children have been taught in the Spanish language,

c) Only few women have joined the Bible class. The church choir counts 30-40 men and women. Under the direction of organist J. V. Thicker of Strassburg who, at present, stays with his son far half way, the choir is developing as an important means of worship and is meeting together with the Evangelical groups in Lima in liturgical evening services. The English church under the direction of Canon Beattie, These evening services are truly ecumenical and attended by all European colonies and Peruvians who know German or English. In the English words and German hymns praise is given to God and His Son Jesus Christ. 350 persons pack the church about 110

REPORT OF THE EVANGELICAL LUTHERAN CHURCH IN PERU (3)

have to stand in the street. Even Roman Catholic priests are present as unofficial visitors and are deeply impressed by the ecumenicity manifested in these services. Contributions amount to 7,000 Soles oro, half of which is used for European relief work and the other half for our church building fund.

3. Finances

Balance per Dec. 31, 1953

I. Assets

Lot	Soles /Oro	212,600.00
church building (unfinished)		467,335.88
furniture		19,262.15
cash		29,596.86
bank account Wiese (No. 2)		12,033.90
Bank account Continental		25,467.47
Debit (advance)		1,500.00
	S/o	856,797.54

II. Liabilities

Capital per Dec. 31, 1952 S/	131,236.84	S/o 680,720.07
Increase in 1953	549,483.23	
Loan (NLC)		81,212.22
Creditors		3,300.00
Special fund for "Kirchenpfleger"		8,300.00
Balance from cemetery		54,000.00
Drafts accepted for lot		29,265.25
	S/o	856,797.54

Balance per Dec. 31, 1953

<u>Income:</u> Contributions from members	S/o	61,802.00
Voluntary offering		16,384.83
Pastoral acts		1,908.00
NLC contribution		12,027.78
Contributions for church building (inc. lot)		528,240.87
	S/o	620,363.48

<u>Expenses:</u> Salary	S/o	32,500.00
Rend		10,400.00
Misc. exp.		27,980.25
	S/o	70,880.25

BALANCE IN CAPITAL ACCOUNT S/o 549,483.23

4.

On February 17, 1954 our church in Peru has received the official name "Iglesia Evangelica Luterana del Peru". It consists of the main congregation in Lima and four preaching stations, namely, Arequipa (1063 kms from Lima), Casa Grande (600 kms from Lima), Cuzco (700 kms from Lima), and Huancayo/La Oroya (312 kms from Lima). In view of the particular situation in Lima (on the one hand ill-will against the German element and all Protestant Spanish-language work, and on the other hand, the desire for a Protestant German-language church in German circles) the congregation first met under the name "Congregation of German-speaking Protestants in Peru" and received as such for the first time in its history the "Personeria Juridica" in December 1951. All German-speaking Protestants who base their belief on the teachings of the Reformation have joined since then in this congregation. Among them are 75 Swiss families, not only from the German part of Switzerland but also from the French part; also Alsations, Belgians, Hollanders.

REPORT OF THE EVANGELICAL LUTHERAN CHURCH IN PERU (4)

Austrians, Russians, Hungarians, Rumanians and Baltics who have been members of the churches of the Reformation and who understand the German language. They do not mind the German language because it is not the language of Hitler's Third Reich but Luther's language and because they accept it as the language of the church during the Reformation. For children of these parents who cannot be reached with the German language, we use Spanish to preach the teachings of the Reformation. Liturgy and use of the Sacraments are based on the Lutheran Confession, the pastor comes from a congregation of the Old Prussian Union which was distinctly Lutheran, and Luther's Small Catechism is being used in the confirmation classes. Thus, the congregation is a Protestant Germanlanguage congregation with a distinct Lutheran basis. On February 17, 1954 we agreed together with our Reformed brethren in the resolution to call our congregation "Evangelical Lutheran Church in Peru" for the following reasons: (1) No world-wide Church of the Reformation exists as yet; (2) Our congregation is distinctly Lutheran and has 200 Lutheran families with voting power; (3) During the past three years the Lutheran World Federation has granted us financial assistance and the National Lutheran Council has given us a grant of US\$ 5,000, plus a loan of US\$ 5,000; (4) In the Lutheran World Federation we see the forerunner of the worldwide Lutheran Church -- the guide to the Church of the Reformation and the pace-maker of the churches on the road to ecumenicity of which we wish to be a part.

Above all we are and wish to be an Evangelical Lutheran congregation based on the teachings of the Reformation and Luther's language which is open to all Lutherans including those who do not understand Luther's language anymore. We wish them to find a home in our new church, either in the Spanish services or in the services of their mother-tongue. Our congregation is a peculiar plant in the South American soil which is the result of its history and the combination of its members-- to be understood only from the strong desire not to split apart in the surf of a Catholicism of Spanish tint but to be united--, as well as their readiness to belong to the Lutheran World Federation which represents the strongest union of the churches of the Reformation and to which we feel closest because of the strong Lutheran weight in our congregation. Through which Lutheran member church in South America we will join the Lutheran World Federation we do not know as yet. However, Dr. Carl Lund-Quist, Pastor Friedrich Karle and Mr. Paul Paulsen have suggested to join the German Evangelical Church in Chile. For the time being, our church council has agreed with me to postpone this until 1956. Until then, we hope, the German Evangelical Church in Chile will have changed its name to "Evangelical Lutheran Church in Chile" -- thus eliminating the emphasis on the nationality of its members and, at the same time, stressing its Lutheran basis -- and be ready for membership in the Lutheran World Federation.

Willy Baasner.

REPORT ON LUTHERAN WORK IN PUERTO RICO

July 1, 1954

The Caribbean Synod of the United Lutheran Church in America may be regarded as Spanish American. Although the five congregations in the Virgin Islands use the English language and there is one small English congregation in Puerto Rico, thirteen of the synod's nineteen congregations use Spanish only. These thirteen churches have 1,512 or 61% of the synod's 2,475 confirmed members and are served by ten of the synod's ordained pastors. They reported about 54% of the synod's \$63,793 total parish expenditures (not including mission board aid) in 1953. Furthermore, the synod's future growth will be among people whose native tongue is Spanish, and primarily in Puerto Rico.

Lutheran work in Puerto Rico began fifty-five years ago. Gustav Sigfrid Swensson did not have enough money to register for the new school year at Augustana College, Rock Island, Illinois, where he was studying for the Lutheran ministry. This was in September, 1898. Keenly interested in the course of the Spanish-American War and having read of the spiritual needs of the people of Puerto Rico, an island then being occupied by United States forces, he decided to undertake free-lance missionary activity on the island. Arriving in San Juan Oct. 13, 1898, the first Protestant missionary to enter the new field, he began his work at once and held his first regular church service Sunday, Dec. 4, in a San Juan tailor shop. Conducted partly in English and partly in Spanish, this was the first Protestant missionary service to be held in a city where Roman Catholic masses had been said for four centuries.

The first ordained pastors, Herbert F. Richards and Benjamin F. Hankey, arrived in San Juan Oct. 29, 1899, and took over the mission work begun by Mr. Swensson, who returned to his studies at Augustana College. The new missionaries were sponsored by the General Council of the Evangelical Lutheran Church in North America. First to arrive in Puerto Rico, the Lutherans were soon outdistanced in missionary work by other Protestants whose mission boards unhesitatingly provided the funds, personnel, and encouragement needed for the work. The General Council, meanwhile, was trying to convince itself that to open Lutheran mission work in a Roman Catholic land was ethical, and was gravely deliberating whether this was home mission work or foreign. Eventually a board was created to administer the Puerto Rico mission exclusively and it was assigned the meager support that the Church's troubled conscience allowed.

The first quarter century of missionary activity in Puerto Rico was one of laying foundations in the limited area of the island that could be entered with a very modest budget. The missionary pastors from the United States recruited a small corps of native lay readers or catechists. Because of the poverty and misery encountered by the missionaries, and the lack at that time of government agencies of social service, much social work was done by the mission. During the first two decades the largest congregation was one of English-speaking immigrants from the Virgin Islands and the British West Indies. At one time this English congregation had almost half of the Lutherans of Puerto Rico. After 1918, however, these English-speaking Lutherans began to migrate to the United States in large numbers and the congregation entered into a period of steady decline contemporary with a more rapid growth in the Spanish-speaking Puerto Rican congregations.

The second quarter century is one of limited expansion, the number of congregations increasing from eleven to fourteen and the number of pastors from seven to ten. On the other hand, the congregations' growth in strength has been favorable. There were 555 confirmed members in 1928, 1,588 in 1953. 457 persons communed in 1928, 1,337 in 1953. The total offerings rose from \$3,803 in 1928 to \$37,441 in 1953. Per capita offerings show a four-fold increase for the same period, from \$6.85 to \$23.57. During the first quarter century the support of the work came almost altogether from the mission board in the United States, increasing notably with the organization of the United Lutheran Church in 1917 and again with that of the Board of American Missions in 1927. During the second quarter century, while Board support was uniformly generous, the support from field offerings increased remarkably with the result that today a number of congregations are very near the goal of self-support.

The notable growth of the mission churches in strength and self-reliance prompted the organization of the Caribbean Synod in 1952, the Puerto Rico congregations constituting one conference and those of the Virgin Islands another conference. The new synod was received as one of the constituent synods of The United Lutheran Church in America. The organization and normal functioning of the synod have served to make more real and meaningful to Puerto Rican Lutherans the spiritual bonds that unite them to brethren throughout the world. The determination of the stronger congregations to attain to self-support has also been fortified.

It is not an easy task that Puerto Rican Lutherans have undertaken. The economic standard of living in Puerto Rico is much lower than that of the United States and Canada. The prevailing wage scale is much lower and unemployment is a perennial problem. Furthermore, most of the Lutheran people belong to the less affluent classes of the population. The churches of Puerto Rico have undertaken the task, not because it is easy but rather because they have caught the vision of a responsible church, a church not slothful in stewardship. Much progress has been made already, especially in a change of attitude. The older members remember the time when charitable work loomed as large in congregational life as did worship and evangelism, and the church members tended to think of their missions as "a receiving church" by the very nature of things. Today the members think quite naturally of their mission congregations as "a giving church" which is still in need of aid but hopes soon to be self-sustaining. The serious problem is the group of rural churches, the members of which have very low incomes with seasonal and uncertain employment.

Apart from two kindergartens there are no Lutheran day schools in Puerto Rico. There is an excellent public school system. Nevertheless, the currently expanding parochial day schools of the Roman Catholic Church, as well as a similar trend in Methodist work, has raised the question of Lutheran day schools. Will it be necessary to establish such schools in order to work effectively among middle class families? The parents in these families are increasingly inclined to send their children to private schools when they are financially able to do so.

It has not been necessary to establish schools in Puerto Rico to educate men for the ministry. A good university education can be secured in the island and, since the teaching of English is emphasized in the public schools, the Lutheran students for the ministry are well enough versed in that language to attend the Lutheran seminaries in the United States. Seven of the nine Puerto Rican pastors are

graduates of United States seminaries and at least three students will be in seminary during the school year beginning in September.

The need of Spanish Lutheran publications has always been a matter of great concern. Since 1902 the Puerto Rico field has produced eight editions of Luther's Small Catechism with a total of 20,000 copies. Since 1917 they have published a small monthly magazine with church news: "El Testigo" (The Witness). Their "Manual de Culto Cristiano" (Manual of Christian Worship) came off the press in 1941 and is the most comprehensive service book and hymnal available in Spanish. Other books and tracts have appeared from time to time, including the Spanish materials of the Lutheran Laymen's Movement. The ULCA Committee on Spanish Publications, organized in 1950, called as its editor Pastor Leopoldo Cabán, a son of Holy Trinity Church, Bayamón, P.R. He edits a monthly devotional booklet and a quarterly paper for church leaders, and has translated many of the Spanish Lutheran books now available. He shares with Dr. Andrés Meléndez of the Missouri Synod, a son of St. Paul's Church, San Juan, P.R., the distinction of having published more Spanish Lutheran books and other matter, as writer and translator, than any other person.

For many years the ULCA Board of American Missions, through the office of its divisional secretary resident in San Juan, maintained a small bookstore to supply congregations with their most urgently needed materials. This store has recently given place to the "Librería La Reforma", the new Puerto Rico branch of the United Lutheran Publication House. This full-scale store selling religious books and church supplies, faces the principal plaza in Río Piedras where the University of Puerto Rico has 10,000 students enrolled. This store will also serve as a distribution center for the materials issued by the Committee on Spanish Publications.

Politically, geographically, and economically the Commonwealth of Puerto Rico is closely related to the United States of America. More than a half million Puerto Ricans now live on the continent, most of them in greater New York City. Indeed, the island's churches would be much larger today if they had not lost hundreds of members through migration to the United States. However, in spite of these factors and their marked effect on the people of Puerto Rico and their church life, Spanish is as surely the language of the island as it was thirty years ago and the cultural ties with the rest of Latin America grow stronger instead of weaker. If the current industrialization of Puerto Rico has strengthened the economic ties with the United States, it has also made the people increasingly aware of the latent strength and special gifts that are theirs as Spanish Americans.

The life of our Lutheran congregations in Puerto Rico reveals a similar situation. Although the churches, through the new synod and otherwise, are more effectively and intimately related to the church life on the continent than formerly, they are more than ever conscious of their role in domesticating Lutheranism in Latin America. They are eager to see their own small work expand into a mighty witness in Puerto Rico but they are no less eager to join hands with their sister churches in all Latin America to bring God's own good news to millions of souls in a vast area that the Roman Catholic Church claims as its private domain but where Roman Catholic evangelism has proved to be pitifully inadequate and ineffectual in its spiritual ministry. Our twentieth-century mission is to bring the ageless Gospel to people whose lives have been relatively untouched by it in spite of the work of the church that for four centuries has pretended to hold exclusive responsibility for evangelizing them and their ancestors.

TABLE SHOWING THE GROWTH OF THE LUTHERAN CHURCH IN PUERTO RICO FROM ITS BEGINNINGS IN DECEMBER, 1898, UNTIL THE END OF 1953, A PERIOD OF FIFTY-FIVE YEARS.

YEAR	CONFIRMED MEMBERS	COMMUNING	RATIO	PUPILS IN S.S.	CONGREGATIONS	PASTORS	TOTAL OFFERINGS	PER CAPITA OFFERING
1908 ^Y	189 ^I	149	78%		4	2 [#]	\$ 438	\$ 2.31
1918	542 ^I	328	60%		8	3 [#]	1,092	2.01
1928	555	457	82%	1,700 ⁺	11	7 [#]	3,803	6.85
1938	938	764	81%	1,904	13	11	5,076	5.41
1948	1,375	1,189	86%	2,007	14	10	20,909	15.20
1953	1,588 ⁺	1,337	84%	1,866	14	10	37,441 ⁺	23.57 ⁺

NOTES

^Y. Lutheran work in Puerto Rico began toward the end of 1898. This table shows the mission's strength at the end of each decade and of the five additional years ending Dec. 31, 1953.

^I. In 1908 the one English-speaking church had 33% of the total confirmed membership. In 1918 its members were 27% of the total. In 1928, however, they were only 11% of the total and in 1953 less than 5%. Conversely, 95% of the island's Lutheran church members are now Puerto Ricans, Spanish speaking, and they comprise the membership of thirteen congregations, an average of 122 members per congregation, of whom 103 members or 85% communed in 1953.

⁺. The baptized membership (includes confirmed members and child members) was reported as 4,170. If the total Lutheran community were reported it would include numerous adherents who consider themselves as having some relationship with the congregations. Some of these adherents have never joined the church. Others were members formerly but by not communing or otherwise participating in church life have caused their names to be removed from the roll of confirmed members. Including adherents, the number of souls in the Puerto Rico Conference of the Caribbean Synod could be given as approximately 6,000.

[#]. In addition to the pastors reported in 1908, 1918, and 1928 there were several unordained preachers who in some parishes preached, conducted Sunday Schools, and taught the catechumens. Three of these mission workers were ordained in 1926. Others left the mission work. The last lay preacher was retired in 1937. Except for ministerial students there are now no unordained male workers in the Puerto Rico mission.

⁺ This is an estimate based on an average attendance of 1,167.

⁺ These figures are too low. They are really the total and per capita expenditures instead of the offerings or receipts. Offerings are usually about 10% more than the disbursements but the offering statistics for 1953 are not available. The current total offerings of the congregations, incidentally, are about the same as the amount budgeted for the field by the Board of American Missions but not including funds for property acquisition and maintenance. Including such items, the Board paid about 60% of the cost of Lutheran work in Puerto Rico in 1953, the congregations about 40%. In 1938 the Board paid about 90% of the total, the churches 10%. During the last fifteen years the Board support has increased about 50%, the field contributions over 600%.

WILLIAM G. ARBAUGH

REPORT OF THE WORK OF THE NATIONAL LUTHERAN COUNCIL IN URUGUAY.

In 1952 the Lutheran Churches of the United States of America (those that cooperate in the National Lutheran Council) decided that all new mission work in Latin America should be under the auspices of the National Lutheran Council and not of the separate mission boards of the several branches of the Lutheran Church. In July of that year the National Lutheran Council sent the Rev. and Mrs. Paul H. Benson to South America and, after a survey was made, the little country of Uruguay was chosen to be the field of this new venture in Lutheran cooperation, and it was decided to begin work in Montevideo, capital and the country's largest city.

Montevideo is a modern progressive city of close to a million inhabitants, and a high degree of culture. Though the majority of the people are of Catholic background, relatively few are practising Catholics. The government itself is anti-clerical and many of the people are quite willing to admit that they have no religion at all. Under no circumstances can Uruguay be called a Catholic country. It is in reality a secular state, very democratic with complete freedom of worship, and Protestant mission work is unfettered. The problem here is not opposition, or persecution, but indifference and materialism.

For about 100 years there has been, here in Montevideo, a German Evangelical Church of the La Plata Synod which uses the German language in its church services. About 20 years ago the Missouri Synod Lutheran Church began a mission in both German and Spanish among the European Lutherans and has built a church and parochial school. In 1948, the United Lutheran Church of Argentina began a work in Montevideo. Some members from this church had moved to Montevideo, and they, together with some Slovenian people who didn't understand German, asked to have Sunday services in Spanish. The Church in Argentina began to send a pastor over to Montevideo once a month, to hold services in Spanish, in the German Church. This arrangement was carried on until the arrival of the Bensons in August of 1952.

During the first year, following the arrival of Pastor Benson, services continued being held in the German Evangelical Church, now every Sunday; but in December of 1953 a property was bought by the National Lutheran Council in one of the principal districts of the city La Unión. The property consisted of a large house located on the street named 8 de Octubre, the main thoroughfare going out of the city to the East. Two of the rooms were united and converted into a chapel, another large room became the Sunday School room; and the second floor has served as the parsonage of the pastor. On February 14, 1954 the new property was dedicated.

The largest group of Lutherans in the city are the Germans, or those who speak German, and who are members of the German Evangelical Church. But there are also other European Lutherans living here. These include a few families who have come from Yugoslavia, Slovakia, Latvia and Scandinavia who are, or have been, Lutherans. Most of the parents of these families have been here 20 years without any contact with the Church.

Many of these have lost their faith during the years lived in this new land and must be won back to the Church, one by one and with much patience. Therefore, from the beginning the principal work of the church has been with these European Lutherans. Yet from the first the pastor has believed that there is a field among the Uruguayans, so many of whom are completely separated from God and so he has contacting as many Uruguayans as possible. On Palm Sunday of this year, an Uruguayan couple was received into the Lutheran Church on Public Confession of Faith. Eight other Uruguayans, adults and children are receiving instruction at the present time.

Since the work began, 2 infants have been baptised, 6 children confirmed, one marriage performed and 2 adults received on confession of faith. The church attendance has shown a steady increase. From February through May in 1953 the average attendance at church services was only 12; for the same period in 1954 the average attendance was 30. The total attendance for the

REPORT OF THE WORK OF THE NATIONAL LUTHERAN COUNCIL IN URUGUAY (2).

5 Sundays of May 1953 was 55, for the 5 Sundays of May 1954 the total was 138.

The total amount of money received in offerings during 1953 was \$941.92 Uruguayan pesos (about 315 American Dollars). Most of this money was used in payment of rent to the German Church and for the services of the sacristan. The remainder of the support, meaning nearly all of it, came from the National Lutheran Council. However, one of the members, a Lutheran from Argentina, donated the altar, lectern and pews of the new chapel.

Among the other activities that have been carried on are a Sunday School, Luther League and Mid-week Bible Study. Also, classes in singing and English are being offered to children of the neighborhood. Then, too, the pastor has been serving as advisor to the Student Christian Movement at the National University of Montevideo.

Uruguay presents a tremendous challenge to the Lutheran Church, as it is a secular country where the Christian Church is of relatively little influence. The work presents many problems, chief of which is the extreme apathy of so many people toward religious matters. There is real need for the Saving Gospel of Jesus Christ, and although the Methodists and Baptists are strongly active here, there is plenty of room for the Lutheran Church, with its message of Justification by Faith alone, to carry on its life-giving work in the language of the people of this free and progressive country where so many people do not know God.

REPORT ON LUTHERAN (LWF) WORK IN VENEZUELA.

- 1) The Origins (See Exhibit A - the notes of Pastor Kern, first LWF Representative in Venezuela, in the Book of Church Records of the Caracas Parish, pages 389-391. It also relates the origin of the work among the Latvian Lutherans in Venezuela whose present pastor, A. Gulbis, arrived on June 28, 1952).

Attempts to organize a multi-lingual parish, with the German group as its center, were made already around 1870. (See the May and June 1954 issue of the German parish paper "Michaelsbote "). Eventually a German Protestant Church was organized in Caracas at the end of the 19th century and several German and Swiss Evangelical pastors served its Germanspeaking members until the years before World War II. Since the middle of the fourth decade of this century however, no German speaking pastor arrived in Venezuela and many former members joined the American (Interdenominational Protestant) Church. The "German Evangelical Church" as an organization is still existing in theory, although most of its members joined our Evang. Luth. Church of the Resurrection. The present pastor, Dr. Falk, arrived in February 1952.

After World War II many Hungarians arrived in Venezuela. Since about 1/3 of Hungary's population is Protestant, many of them who found a new home in Venezuela were Protestants (both Lutherans and Reformed). Under lay-leadership they organized Bible Classes, a Sunday School and occasional Sunday Services in Hungarian language since July 1949. After an unsuccessful attempt to affiliate the group with the Presbyterian Mission in Caracas, in October 1951 they decided to integrate their work into the activities of LWF in Venezuela. Their present pastor, G. Posfay, arrived Sept. 12, 1952.

The Caracas Parish was organized on October 26, 1952 and established three chapters: a German, Latvian and a Hungarian Chapter, each of them having pastors who can minister to them in their own language. It was decided that the opening devotion of the Sunday School will be conducted in Spanish language.

The three Caracas Pastors and the Representative of LWF undertook several trips into the interior and made a survey about the situation. In May 1953 Pastor Koch arrived, who was put in charge of the so-called Middle District (Valencia, Barquisimeto and Turén). The rest of the country - Maracaibo and the Andes district and the Eastern part are at present ministered occasionally by all pastors on the field.

Pastor Posfay is conducting 4-5 times a year services for the Scandinavians in Swedish language, and performs upon request other occasional services for them.

2) Statistical material: (end of 1953)

A. <u>Caracas parish</u> : a) German Chapter; b) Hungarian Ch. c) Latvian Chap.			
Baptized members	967	244 ^x	473
Confirmed "	753	170 ^x	303
Communing "	503	76	246

Total: Baptized (and registered) members 1684, Confirmed (adult) members: 1226, Communicant members (active members) 625

x Including 20 adult and 35 baptized members of the Middle District.

The Caracas parish has a rented parish center in the Eastern part of the city - Campo Alegre - where the three pastors: Dr. Heinrich Falk, Alfreds Gulbis and George Posfay have their offices. On the campus there is also a chapel (for 200-250 worshippers), a printing shop, and a former school building, which at present houses the following institutions:

a) A Boarding School for ca. 16-20 pupils, who attend the "Colegio Humboldt", where pastors of the parish are having religious instruction in the regular curriculum of the school. The Board of the Boarding School is appointed by the German Chapter.

REPORT ON LUTHERAN (LWF) WORK IN VENEZUELA (2)

b) A course for pupils, who are not yet admitted to the public schools, because they are not speaking the Spanish language. This course is affiliated with the Boarding School and has about 10-12 pupils. Classes are conducted every morning.

c) A Kindergarten with 12-14 pupils and one teacher. At present it is administered by the office of the Presiding Pastor without any organized Board.

d) The office of the Resettlement Service of LWF-WCC. The representative of these organizations is working independently from the parish and is responsible to WCC and LWF in Geneva. However, a committee, appointed by the Presiding Pastor, is serving as liaison between the representative and the parish.

On the campus of the Parish Center there are living quarters for a custodian family, for the superintendent of the Boarding School, an outdoor stage and ample place for outdoor activities of youth groups.

LWF established another church center in the Western part of the city, in Alta Vista, in April 1954. In a rented house a Kindergarten is conducted by a parish worker. Every Sunday evening services are held by the pastors of the Caracas parish. Furthermore, some of the pastors are visiting the center regularly on weekdays, have religious instruction there and keeping office hours in Alta Vista. There is a plan to establish a Sunday School in the center of Alta Vista.

About income and expenses of the three Caracas chapters and the parish: see exhibit B.

B. Valencia-Baquisimeto-Turén Parish: (Middle District, including the states Aragua, Carabobo, Yaracuy, Lara, Portuguesa, Cojedes and Barinas - 102,350 square kilometers - probably also the state Apure - 76,500 km² - if there are any Lutherans in that state).

The pastor of this diaspora parish is Werner Koch, who is living in Naguanagua, just outside of Valencia and is serving the district since May 1953. At present he has services every 2nd and 4th Sunday in Valencia, every 1st in Baquisimeto, and every 3rd Sunday in Turén (Valencia-Baquisimeto 22 kms, Valencia - Turén 240 kms). Pastor Koch has to drive every month 1500-1700 miles in order to conduct services and make the necessary pastoral calls.

Registered members:

Valencia:	Germans	Latvians	Hungarians	Others	Total
Baptized	65	80	24	35	204
Confirmed	48	48	17	20	133
Barquisimeto:					
Baptized	38	27	17	8	96
Confirmed	25	16	8	6	55
Turén:					
Baptized	52	8	2	31	93
Confirmed	30	8	2	18	58
Other places:					
Baptized	43	24	17	1	85
Confirmed	27	17	12	1	57

Grand Total: 479 baptized members, 303 confirmed member (May 1954)

Pastor Koch reports that there are about 180 more confirmed Lutherans in his district, who are not members yet, furthermore about 50 children. Not

REPORT ON LUTHERAN (LWF) WORK IN VENEZUELA (3)

included in this group are the American and British Protestants in Valencia, who are ministered to by him and the visiting pastors from Caracas. This group consists of about 40 adults and 30 children. They have their own Sunday School in the parish center of Valencia, attend English services held for them, many children attend the Valencia parochial school.

In Valencia: The parish center is established in a rented house with a large garden, where a room is remodelled as a chapel, there are three class rooms, an office room, living quarters for one teacher, kitchen etc. In this parish center the congregation is conducting a parochial school with Kindergarten and 4 grades, attended by 65 children. There are 2 full-time, and two part-time teachers. Pastor Koch is in charge of the religious instruction.

In Barquisimeto the congregation worships in a rented parish center, where there is a room for the visiting pastor, a large garden and a porch, which is used as a temporary chapel, and living quarters for a custodian. Sunday School, religious classes, congregational evenings are held there besides monthly services.

In Turen the Administration of the model Agricultural Colony offered a house in the center for services and as living quarters for the visiting pastor. The congregation hopes that a permanent chapel can be established there during the next months.

The Budget of the Middle District: (1954)

Income: 12,000 Bs.

Expenses: (including pastor's salary, rent, mileage etc.) 38,000 Bs

3.) Special problems: The high cost of living. - The need of more pastors, especially for Maracaibo, and a Spanish speaking minister, who will be able to conduct religious classes etc. in Spanish language for a Spanish speaking generation, which is slowly growing up. - Possibility to send young people - even in high school age - to Lutheran institutions abroad. Some of them attend Catholic schools, where the teaching language is English, in the West Indies and are under the influence of brothers and nuns. - Valencia needs a small bus for transportation of school children and for other congregational purposes. - Bi-linguistic material for Sunday School work, religious instruction, confirmation classes, further more: audio-visual aids.

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ANNALS OF THE CARACAS CONGREGATION.

- 1948 July 22. Pastor Theobalds Aviks and family, wife and four children, arrived in Venezuela from Germany, formerly of Latvia.
- 1949 March 8. Dr. Stewart W. Herman, Resettlement Director of the Lutheran World Federation from Geneva, Switzerland Pastor William G. Arbaugh, Representative of the Board of American Missions of the United Lutheran Church in America, visited in Caracas and conferred with Pastor Aviks whom they appointed as Pastor to all Ev. Lutheran immigrants in Venezuela.
- March 20. The first Ev. Lutheran Service in the Latvian Language was conducted by Pastor Aviks in Chapel Redentor, Caracas.
- May 15. The first Ev. Lutheran Service in the German language was conducted by Pastor Aviks in Chapel Redentor, Caracas.
- June 5. Pastor William G. Arbaugh of Puerto Rico visited Caracas. He preached in Spanish at two Services at Chapel Redentor, one for Latvians and one for Germans. He presented Pastor Aviks and announced officially that Pastor Aviks had been appointed as the duty authorized pastor for all Ev. Lutherans in Venezuela by the Lutheran World Federation. Pastor Arbaugh also presented this Parish Register to the Pastor for the Lutheran work in Venezuela as a gift of the Ev. Lutheran Congregation San Pablo in Puerto Rico.
- October 17-18-19. Pastor Arbaugh made a third visit to Venezuela from Puerto Rico. He visited the interior with Pastor Aviks and participated in a congregational meeting in Valencia. He also participated in a Latvian-German Service at Barquisimeto.
- 1950 Services were held throughout the year at Chapel Redentor, once a month for Latvians and once a month for Germans, Pastor Aviks serving both congregations.
- 1951 Early in March Dr. Paul C. Empie, Executive Director of the National Lutheran Council and Pastor Arbaugh of Puerto Rico visited Caracas. They called together leaders of the Latvian Lutherans and proposed the appointment of a Provisional Church Council.
- May 23. A meeting of Latvian Lutherans was held at Chapel Redentor. The assembly voted approval of the provisional Council and its work.
- June 8. Pastor Fred. W. Kern, representative of the National Lutheran Council arrived in Caracas.
- June 9. The Latvian Church Council met Pastor Kern; reviewed his mission with the Council.
- July 3. The first gathering of Ev. Lutherans of German descent was held by Pastor Kern at the American Church.
- July 4. Representatives of the Hungarian Protestants met with Pastor Kern by their own request.
- July 8. The Hungarian Church Council invited Pastor Kern to meet with them after their Hungarian-language Service at Chapel Redentor.
1952. The Rev. Dr. Heinrich W. Falk of San Diego, Cal, U.S.A. arrived on the field on February 4, to serve the German-language part of the Congregation.
- February 10. Pastor Falk conducted his first Service at Colegio Camp. The attendance was thirty-nine.
- March 10. Dr. Paul C. Empie, Executive Director of the National Lutheran Council U.S.A. and the Rev. William G. Arbaugh of San Juan, Puerto Rico, visited the field. A meeting of representative of the German, Hungarian and Latvian colonies were held at which Dr. Empie explained the plan of organization as conceived by Pastor Kern. Each group agreed to elect four representatives to an Organization Committee to meet with Pastor Kern to prepare a Constitution for a multilingual congregation.
- At the 10.00 a.m. Service on March 9 a large congregation heard a message by Dr. Empie on the Lutheran World Federation. Pastor Falk served as interpreter.
- March 16. The Hungarian Service was held at the "Camp" with Dr. Nyerges in charge. After the Service for representatives to the Organization Committee were elected.
- March 30. The Latvian Service was conducted at the Camp by Pastor Aviks. After the Service Pastor Kern presided at a meeting at which for representatives were elected.
- At 7.00 p.m. March 30, Pastor Falk conducted a German meeting and elected the four representatives.

E X H I B I T B.

IGLESIA EVANGELICA-LUTERANA DE LA RESURRECCION EN CARACAS

I. Informe sobre la actividad de la congregacion total en el año 1953.

Las tres Congregaciones de Predicación efectuaron juntos, en el transcurso del año las siguientes reuniones:

- 6 Cultos. Número de asistentes: 643 personas. Asistencia media: 107 personas.
- 2 Asambleas General. Número de asistentes: aproximadamente 300 personas. Asistencia media: aproximadamente 150 personas.
- 8 Reuniones del Consistorio.

Los Ingresos de la Congregación Total montaron a:

Ingresos	Bs. 8.893.68
Gastos	7.442.35
Saldo	Bs. 1.451.33

II. Informe sobre las actividades de la Congregación de Habla alemana en el año 1953. - Pastor Dr. Heinrich Falk.

Se llevaron a cabo las siguientes reuniones:

- 45 Cultos en Caracas. Número de asistentes: 4.436 personas. Asistencia media: 99 personas.
- 7 Cultos en el Interior (Valencia, Maracaibo, San Cristóbal). Número de asistentes: 301 personas. Asistencia media: 43 personas.
- 42 Servicios de Catequización para niños en Caracas. Número de niños asistentes: 754. Asistencia media: 18 niños.
- 12 Celebraciones de la Santa Cena en Caracas. Número de asis.: 539 personas.
- 4 Celebraciones de la Santa Cena en el Interior. Número de asistentes: 599 personas. Asistencia media: 58 personas.
- 48 Reuniones juveniles del "Lutherbund" (Sociedad Luterana) en Caracas. Número de asistentes juveniles: 1117 personas. Asistencia media: 23 jóvenes.
- 13 Reuniones de señoras en Caracas. Número de señoras asistentes: 402. Asistencia media: 31 señoras.
- 5 Reuniones sociales de la congregación en Caracas. Número de asistentes: 826 personas. Asistencia media: 165 personas.
- 1 Verbena de Navidad. Número de asistentes aproximadamente: 2000 personas.

Se bautizaron 39 niños. Se confirmaron 10 jóvenes. Se dió la bendición nupcial a 15 matrimonios. Se dió sepultura a 9 personas.

Los Ingresos de la Congregación de Habla Alemana montaron a:

Ingresos	Bs. 54.904.23
Gastos	31.132.35
Saldo	Bs. 23.771.88

III. Informe sobre las actividades de la Congregación de habla hungara en el año 1953. - Pastor Georges Posfay.

Se llevaron a cabo las siguientes reuniones:

- 57 Cultos en Caracas. Número de asistentes: 2.728 personas. Asistencia media: 46 personas.
- 24 Cultos en el Interior. Número de asistentes: 616 personas. Asistencia media: 26 personas.
- 45 Servicios de Catequización para niños en Caracas. Número de niños asistentes: 300. Asistencia media: 7 niños.
- 16 Servicios de Catequización para niños en Valencia. Número de niños asistentes: 96. Asistencia media: 3 niños.
- 9 Celebraciones de la Santa Cena en Caracas.
- 4 Celebraciones de la Santa Cena en el Interior. Número de asistentes: 260 personas.
- 15 Reuniones juveniles. Número de asistentes: 198. Asistencia media: 13 jóvenes.
- 16 Reuniones de señoras en Caracas. Número de señoras asistentes: 151. Asistencia media: 9 señoras.

EXHIBIT B (2)

- 4 Reuniones sociales de la congregación en Caracas. Número de asistentes: 428 personas. Asistencia media: 107 personas.
6 Reuniones sociales de la congregación en le Interior. Número de asistentes: 120 personas. Asistencia media: 20.
1 Verbena de Otoño. Número de asistentes: 600-700 personas.

Se bautizaron 9 niños. Se confirmaron 13 personas.

Para Luteranos Escandinavos en Caracas se celebraron:

- 4 Cultos. Número de asistentes: 222 personas. Asistencia media: 45 personas.
1 Reunión social. Asistentes 50 personas.

Se bautizaron 2 niños. Se confirmaron 3 niños. Se dió la bendición nupcial a 1 matrimonio .

Los Ingresos de la Congregación de Habla Húngara montaron a:

Ingresos	Bs. 20.958,82
Gastos	17.047,17
Saldo	Bs. 3.911,65

IV. Informe sobre las actividades de la Congregación de habla letona en el año 1953. -- Pastor Alfreds Bulbis.

Se llevaron a cabo las siguientes reuniones:

- 67 Cultos en Caracas. Número de asistentes: 4.294 personas. Asistencia media: 64 personas.
20 Cultos en el Interior. Número de asistentes: 591 personas. Asistencia media: 29 personas.
47 Servicios de Catequización para niños en el Interior. Número de niños asistentes: 433. Asistencia media: 9 niños.
8 Servicios de Catequización para niños en el Interior. Número de niños asistentes: 89. Asistencia media: 11 niños.
13 Celebraciones de la Santa Cena en Caracas.
9 Celebraciones de la Santa Cena en el Interior. Número de asistentes: 246 personas.
64 Reuniones juveniles. Número de asistentes juveniles: 1.268. Asistencia media: 19 juvenes.
26 Reuniones de señoras. Número de señoras asistentes: 420. Asistencia media: 16 señoras.
6 Reuniones sociales de la congregación en Caracas. Número de asistentes: 521 personas. Asistencia media: 87 personas.
3 Reuniones sociales de la congregación en el Interior. Número de asistentes: 99 personas. Asistencia media: 33 personas.
1 Verbena de Primavera. Número de asistentes: 700 personas.
Se bautizaron 7 niños. Se confirmaron 8 niños. Se dió la bendición nupcial a 2 matrimonios. Se dió sepultura a 3 personas.

Los Ingresos de la Congregación de habla letona montaron a:

Ingresos	Bs. 25.006,21
Gastos	17.671,85
Saldo	Bs. 7.334,36

REPORT OF THE WORLD MISSION PRAYER LEAGUE

by Paul J. Lindell.

As to missionary workers:

In Bolivia we have a total of 36 missionaries. Four are pastors with wives and children. Six are laymen with families, and the remaining 16 are single women workers. In our figuring we number the wives as missionary workers together with their husbands.

In Mexico we have one lay man and his wife, one pastor and his wife, and five single women worker, - a total of nine.

In Ecuador we have two pastors and their families.

In Brazil we have one pastor and his family and a lay worker and his wife are getting ready to join them shortly.

As to church members and adherents:

In Bolivia there are 8 places where a steady group of followers meet and take part in the regular weekly program of meetings. Three of these groups are organized into Lutheran congregations, and are carrying out their own church building programs. We have no report of their membership.

In Mexico we have had three organized congregations. Two of these will be turned over to the A.L.C. and will join their Mexican Conference by June 1st. Besides this there must be about 15 preaching places where a regular group of followers meets for regular instruction and worship with a view to forming congregations in the future. No reports of membership from this field.

In Ecuador the work is just getting started and there are no groups to report.

In Brazil the field is as yet undetermined since the family now in Brazil is still at work on language study.

In Bolivia the work began in 1939 when two men went to that country and were directed into a rather neglected region north of La Paz. They were Rev. E. Weinhardt (Aug), and Mr. John Carlsen (Lay evangelist of the ELC). After several other workers came to the field a series of about ten stations were opened one after the other and itinerant evangelistic work in surrounding villages was begun among the mountain indians. Then followed the beginning of an orphanage, the purchase of a large farm, starting a Bible School, cooperative effort on a radio station etc.

As to Ecuador -- Mr. Ray Rosales, after finishing his work at Luther Seminary in St. Paul, set out to find a place to work among the uncivilized tribes of South America. For a year he surveyed the situation in Bolivia, Argentina, Peru, Ecuador, Colombia and Panama. His search led him to see: 1) that the number of savage indians is largely exaggerated in many missionary writings, 2) that the number of missions now working among such lowland indians is much larger than is usually supposed, 3) that such groups of indians as are still unreached can be included in the outreach of missions now at work in these areas. It was then that Dr. Nida of the American Bible Society suggested to Ray Rosales that the largest group of uncivilized indians in South America now is the Quechua Indians of southern Ecuador. So Ray studied this situation during a personal visit and then recommended to our Mission that we begin a work there. In due course he obtained the consent of our Bolivia Field Conference (which sponsored his investigations) and our Home Council and settled in the city of Cuenca where he and his wife have been in language study for some time. Rev. John Johnson and his family have since joined the Rosales family there.